A TREATISE OF BAPTISM.

WHEREIN

That of Believers, and that of Infants, is examined by the Scriptures; with the History of both out of Antiquity: making it appear, that Infants Baptism was not practiced for neat 300 years after Christ, &c.

WITH

A Reply to Mr. *Wills* in Defence of the said Treatise

AND

A Second Reply to Mr. *Baxter* in Defence of the same.

As also

A Rejoynder to Mr. *Wills* his *Vindiciæ*.

With an Answer to his Appeal.

By *H. D'ANVERS.*

The Baptists Answer to Mr. *Will's* his Appeal. With *H. D's* Postscript.

Magna est veritas & prævalebit.

London, Printed for *Francis Smith* at the *Elephant* and *Castle* near the *Royal Exchange* in *Corn-hill*, 1675.

BRITISH MUSEUM

A

Treatise of Baptism:

WHEREIN,

That of *Believers*, and that of *Infants*, is examined by the Scriptures.

WITH

The History of both out of *Antiquity*; making it appear, that Infants-Baptism was not practised for near Three Hundred years, nor enjoyned as necessary, till Four Hundred years after Christ: With the Fabulous Traditions, and Erroneous Grounds upon which it was, by the Pope's *Canons* (with *Gossips*, *Chrysm*, *Exorcism*, *Baptizing* of *Churches* and *Bells*, and other *Popish Rites*) founded. And that the Famous Waldensian and Old British Churches, Lollards and Wicklifians, and other *Christians* witnessed against it.

WITH THE

History of Christianity amongst the Ancient Britains and Waldensians.

That Persons Baptized in Infancy, are to be Baptized after they Believe; *which is not to be esteemed* Rebaptization, *but* Right Baptism; *Pet. Bruis*, the great *Waldensian* Martyr. *Osiand.* Cent. 12. *l.* 3. *p.* 262.

The Second Edition with Additions.

By *HEN. D'ANVERS.*

Eph. 4. 5. *One Lord, one Faith, one Baptism.*
Act. 17. 28. *As certain also of your own Poets have said.*

London, Printed for *Fran. Smith*, at the *Elephant* and *Castle* near the *Royal Exchange* in *Cornhil*, 1674.

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o Sons nda mortalis nove off mortals quod opus D: John 2

The Preface.

AMongſt all thoſe *Ordinances* and *Inſtitutions* of Chriſt, that the *Man* of *Sin* hath ſo miſerably mangled, *metamorphoſed* and changed, none hath been more horribly abuſed than that of *Baptiſm*; which as to *Matter* and *Form*, *Subject* and *Circumſtance*, hath ſuffered ſuch apparent *Alteration* and *Subverſion*, that nothing but the very *name* of the thing remains, and yet that alſo very *improperly* too, if duly conſidered.

Which the better to *Demonſtrate*, you have here not only a *Platform* of the *Primitive Inſtitution*, in Chriſt's *Commiſſion*, the Apoſtles *Precepts* and *Practice*, and the Spiritual *Ends* thereof, plainly laid down from the *Scriptures*, and confirmed by the *Learned*; But the change it ſelf of *Believers* into *Infants*-Baptiſm, *traced* out and detected, with all the *Foppiſh*, Ridiculous *Superſtitions*, and Fooleries, made *eſſential* to it, and *concomitant* with it, and that according to *Apoſtolical Tradition*, as their impious *Forgeries* would *impoſe* upon us;

Than which, as nothing did ever more tend to defile and ruine the *true Church*, and reproach the Wiſdom and Authority of Chriſt their *Head*; So *nothing* could rationally more *eſtabliſh* and *confirm* the *falſe*, or more apparently promote the *Soveraignty* and Dignity of Antichriſt their *Head*; which is ſo plain, that he that runs may read.

For if the very Act of *Sprinkling*, or pouring a little Water on the Childs *Head*, or *Face* (with the Charms attending it) muſt give *Grace*, *Regenerate*, take away *Sin*, ſave the *Soul*, adde to the *Church*, and give right to all the *Ordinances*; as Mr. *Pope* hath been pleaſed, ſitting in the Temple of God, as God, to *Ordain* and *Decree*, and that with *Anathema's* too, againſt every one that ſhall not ſo receive it:

How naturally muſt it needs follow;

First, That Christ's *Conversion*, and the powerful Preaching of the Gospel, his means to effect it, must be *slighted* and *despised*; *Ignorance* and *Prophaneness*, the true Interest of this State, necessarily brought in; Christ's *Baptism*, with all its *Spiritual Ends* and *Uses*, outed and *contemned*; the *Jewish* Antichristian *Rites* of a *National Church* and *High-Priest-hood*, with all the Appurtenances, *introduced*.

But *Secondly*, That as the Nations should accept this New Project of being made *Christians* and *Church-Members* by the Popes *Christening*, they necessarily oblige themselves by receiving his Law, to *embrace* also his Government, and to be *Ruled* in chief by himself (as the greatest part, called *Christendome*, have done accordingly) who can deny it? To the erecting a *Throne* for the *Beast*, and to give that vile Person (who blasphemously they call his *Holiness*) cause to say (looking over his goodly Fabrick, with his Father of old, *Dan.* 4.30.) *Is not this great* Babylon, *that I have built by the might of my Power, & for the honour of my Majesty?* And so hath it become the Corner and Foundation-stone of the *Antichristian* Church and State.

For as they who take (as far as they can judg) *living Stones* (called the *Spiritual Seed*, Saints by Calling, or Believers) to build Christ a *House* or *Church*, Orderly joyning them *together* by *Dipping*, do yield Obedience to Christ's *Command*, *conform* to the *Primitive* Patern of the New-*Testament-Churches*, ascribe *honour* and glory to the Lord Christ the *Institutor*:

So they, who take the *Carnal Seed*, viz. *Ignorant* and *Unconverted* ones, to make up the *National*, or any *particular Church*, joyning them together by *Sprinkling*, do thereby yield Obedience to the *Popes Canons*, conform to the *Jewish* and *Antichristian Patern*, and reflect Honour and Dignity to their Soveraign Lord the *Pope*, the *Contriver* and *Imposer* thereof. And is not this very observable, that Pope *Innocentius* the *first*, (that *Abaddon* and *Apollyon*) that had so many marks of *Antichrist*, as you'l find in the account here given of him, was the first *Confirmer* and *Imposer* hereof.

But that which is most to be lamented, is, That the *Protestant Reformers*, who detected and cast away so many *Antichristian Abominations*, should yet hold fast such a Principal *Foundation*-Stone of their *Building*;

though

though it is granted, with the rejecting of many of its *Superstitions*, and also upon other pretended *Grounds*. For when the *Rottenness* of the *Popish* Grounds aforesaid did appear for *Infants-Sprinkling*, it had certainly fain to the Ground, but for some *new Contrivances* to support it, though therein they have not been so happy to agree amongst themselves in their Conclusions.

For some are for *Baptizing all Children*, whose *Parents* are never so *wicked*; others only the Children of *Professors*; whilst others are for the Baptising the Children of such Professors only, whose *Parents* are *Inchurched*, *viz.* Belonging to some particular *Congregation*. Some are for *Baptising Children* upon their own *particular Faith*, (which with much confidence 'tis affirmed they have.) Others deny that with great Vehemency, affirming they ought only *to be Baptised* upon an *Imputative Faith*, *viz.* upon the Faith of others, though herein, as you'l find, they vastly *differ*; some saying, it must be by the *imputative Faith* of the Church; others of the *Gossip*; others of the *Parent* or *Proparent* in Covenant upon the account of *Federal Right*.

So that some are for Baptising upon an *Ecclesiastical* Faith, some an *Imputative*, some a *Seminal*, some an *Habitual*, some a *Dogmatical*, and some upon a *Justifying Faith*.

Upon which Variety of Differences, you have Mr. *Baxter* himself in the beginning of his Book of the Sacraments saying, *That it may seem strange, that after 1600 Years use of Christian Baptism, the Ministers of the Gospel should be so unresolved to whom it doth belong; Yet so it is* (saith he) *and I observe it is a Question that they are now very solicitous about: and I cannot blame them, it being not only about a matter of Divine appointment, but a practical of such concernment to the Church.*

And it is no wonder, that such *Contradictions* should proceed from such *contrary Principles*; For if from *one Baptism*, Ephes 4. Christ would oblige and engage us to *Unity*, Let it not be thought strange, that from a *Baptism* so *different* from Christs; such *Differences* and *Divisions* should flow.

For as one ingeniously observes, That as it happens to *Travellers*, when they are out of the *way*, one

conjectures he ſhould go this *way*, another that, and ſometimes at hot *Diſputes* and *Contentions* about it, and in the conteſt many *By-wayes* are *attempted*. Yet ſtill the further they *go*, the more they are out of the *way*, till they can come to the true *Road* again. So it hath been with the *Baptizers of Infants*, they are faln into many *New Devices* to maintain it, which hath occaſioned many *hot Conteſts*, *Breaches* and *Diviſions* amongſt themſelves, whoſe principal *Argumeats* and *Scripture-Pretences* for the Practice, you have here alſo *Examined*, and *Anſwered*.

The *Antient Waldenſes* you find here from good Authority, were great *Aſſerters* of this *Primitive Inſtitution* of Believers Baptiſm, and faithful *Impugners* of Infants, as a Human and Antichriſtian *Tradition* and *Invention*.

And is it not very ſtrange, that the *Proteſtants*, who pretend to derive their *Succeſſion* from them, ſhould ſo much *degenerate* in ſo principal a *Foundation*, and give thereby ſo much *advantage* to the *Common Enemy* to *reproach* their whole *Separation*? For ſince they aſſert but *two Sacraments* in oppoſition to their *Popiſh ſeven*, how *lamentable* is it that by this *deviating* from this *Primitive Rule* and *Patern*, they ſhould ſo *miſerably* differ in *both*, but more eſpecially in this of *Baptiſm*?

Object. 1. But it may be *objected*, That if the buſineſs of *Believers Baptiſm*, be a thing ſo *clear*, as you would *make* it; how cometh it to paſs, that ſo many *learned* and *pious* men, ſo many *fearing God*, both *Men* and *Women*, ſhould ſo *zealouſly* and *conſcientiouſly cleave* to ſuch a piece of *Error* and *Darkneſs*, in *Sprinkling* their Children, whilſt ſo *few*, in compariſon, do *embrace* this great Truth of *Baptizing Believers*?

Anſw. In anſwer to which Enquiry, I preſent the following Conſiderations for Satisfaction, *viz.*

1. That the *Wiſdom* and *Grace* of God may more appear, that many times *Reveals* his Truths to *Babes* and weak ones, which he withholds from the *wiſe* and *prudent*, to prevent boaſting, and that no *fleſh* ſhould glory in his preſence, and to fulfil his holy good Pleaſure who opens *Hearts* and *Ears*, and gives *Underſtanding*, as ſeemeth him good.

2. To demonſtrate that great *Truth*, That as Gods

People

People went into *Mystical Babylon gradually*, that *Iniquity* prevailing by *Steps*; so must their coming out be, some at one *time*, and some at *another*, as they came out of *Literal Babylon.*

Therefore hath it been, that some *Ages* have recovered much of the *Doctrinal* part, whilst yet they have been *very corrupt* in *Discipline*, and held fast many Dregs of *Antichristianism*; as *Luther* and many of these *Reformers*, that under their *zealous* pleading for the *Doctrine* of *Justification* against *Popish Merits*, &c. yet held fast *Images* in *Churches*, and *Consubstantiation*, and many other things. And again, many that have got light in the *Discipline*, have yet been very *corrupt* in *Doctrine*, if not in *Manners*. Many having recovered the *Form* of Godliness, that have not lived up to the *Power*; and on the contrary many who have lived much in the *Power of Godliness*, and holy living, that have been zealous opposers *of the Right Form.*

And as to that of *Discipline*, how *Gradually* hath it got *Ground*, sometime in the *Negative*, opposing false Worship and Superstition; sometime in the *Positive* part; some Age getting and *recovering one piece*, some others *another:* as for instance;

How zealous have the *Protestants* been in opposing *Popery* in one *Age*, and yet as *zealous opposers* of any further Light that sprang up *in the next*? And again, how zealous the *Puritans* and *Non-conformists* were in opposing the *Hierarchy* and *Prelacy*, and yet as zealous *opposers* of a further *Reformation* as to Church-*Order* and *Discipline* according to *Christs Patern*? Oh what a strange thing was *Independency* among many holy, *zealous* and *learned* Men a few *years* since, and how few were there that stood up to assert it! But especially what a *monstrous*, *prodigious* thing was *Anabaptism!*

3. Another *Reason* may be from the *inconsiderable* Persons, as to *Gifts*, *Parts*, *Learning*, *Worldly Power* and *Greatness*, that have been in the Profession and Practice of it, few but the *Poor* having *embraced* it.

4. Another from the *Contemptibleness* of the thing it self, in the *Administration thereof*, being calculated not for the *Meridian* of *fleshly Wisdome*, or *Form*, but the *quite contrary*; yet exceedingly *accommodated* to fur-

ther *Grace*, *Humility*, *Mortification*, *Self-denial*, to encreaſe *Faith*, *Love*, *Holineſs*, &c.

5. Another may be from the *Reproaches* and *Slanders* caſt upon the Profeſſors thereof; or real *Falls* and *Scandals* of thoſe under it, who may be ſuffered *to fall* for the *offence* of others that *ſeek it*; for it is ſaid, *That offences muſt needs be*, Matth. 18.

6. And *laſtly*, to inſtruct *Humility* in all *attainments*, having nothing but what *we have received*, and therefore to *exerciſe Tenderneſs* and *Compaſſion* to thoſe that *differ*, knowing that he which is *firſt* may be *laſt*, and he which is *laſt* may be *firſt*.

Object. 2. But why have you ſo many *Quotations* from *Pædobaptiſts*? As though it were probable, That men that ſo much *oppoſe* your *Practice*, would advantage you by their *Aſſertions*, if truly *urged*.

Anſw. 1. *Anſw.* 1. To which I reply, That it muſt be granted, that there needs no better *Teſtimony*, than the *Confeſſion* of *Parties* themſelves, and herein, I conceive, there is enough from their own *Pens*, to *contradict* and *condemn* their own, and to *juſtifie* our *Practice* in every part thereof. And if they have *injured* themſelves by their *acknowledgments*, it will be their parts to ſhew their own *Miſtakes*, or to reconcile, if they can, their *Contradictions*.

2. It is not ſo much from the force of the *Authorities*, as the ſtrength of the Reaſon urged by them, that they are *produced*; not that any *new thing* is brought forth by *them* that hath not been *offered* by ſome of our own; But *Arguments* from ſome Perſons of Note *among themſelves*, prevail *forty* times more than the very ſame, from perſons they have a *prejudice againſt*; And therefore *Paul quoted their own Poets*, Acts 17.

And 3*ly*. By how much they are againſt the Truth in their *Practice*, by ſo much the *power* and *Providence* of *God* may appear ſo, to make their own Pens and *Tongues* to fall upon *themſelves*; witneſs what more eſpecially is quoted from Mr. *Baxter's Right to Sacraments*, and Dr. *Taylors* Plea for the *Anabaptiſts* in his *Liberty of Prophecy*.

Object. 3. But is it poſſibly to be imagined, that Mr. *Baxter*, that hath been eſteemed the great *Maule* of the *Anabaptiſts*, ſhould make *Aſſertions* ſo much in *Contradiction*

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on to his former *Positions?* Hath he then *changed his mind*, and *revoked* his former *Apprehensions?*

Answ. That he hath made all these *Assertions*, and many more to the same *purpose*, his own Books are witness, from whence they are *faithfully quoted*, especially that which he calls, *The Second Disputation of the Right to Sacraments:* From whence it is that Mr. *Tombes* fetches the *twenty Arguments* he wrote against Mr. *Blake*, and improves them all against *him*, discovering *Contradiction* to his former *Principles* in every one of *them*, in his Book which he calls *Felo de se*, or *The Self-Destroyer*; to which Mr. *Baxter* hath never made the least Reply, that I have heard of; though in the end of Mr. *Tombe*'s said Book he provoked him to a Reply, by these words, viz. *By the reading of this Book, all Intelligent Persons may perceive Mr.* Baxter's *deceitfulness, or heedlessness, and if he persist in defending* Infants-Baptism, *his unreasonable pertinacy in his own Conceit; and if he do not declare his forsaking his Doctrine in his Book of* Baptism, *his Impenitency, and unrighteous dealing with the Church of God, which he hath injured.* Therefore how much is he *concerned* to give some *account*, how such *Assertions* can be *reconciled* to his former *Writings*, which in the apprehensions of such ignorant Creatures as we are, seem to be as contrary to each other, as Light to Darkness.

Though I doubt not, but that through the *Profoundness* of his *Speculation*, and *Subtilty* of his *Distinction* (having therein so much outdone *Thomas Aquinas* himself in his late Writings) he will as soon *Reconcile* these seeming *Contradictions*, as many of his *former*, wherein he hath so much abounded, (none more that I know of,) being, as you'l find, sometime a great *Opposer*, then a great *Defender* of *Episcopacy*; sometime for *NonConformity* (in whose Tents he hath seemed to shelter himself in the Storm, and with their Indulgence to come forth again.)

And as to those other *Quotations* that are so often *cited* from Dr. *Taylor's Liberty of Prophecy*; I know it is usually said, That what he wrote therein, was not his own *Judgment*, but done on purpose to set the *Parliamentarians* together by the *ears*, in taking so much the part of the most hated *Sect* amongst them.

To

To which I would say, That surely Dr. *Taylor* had the *Reputation* of a person of more *Integrity*, *Conscience*, and *Honesty*, than so egregiously to *prevaricate* in the things of God.

Yet if that *really* was his *design* in bringing forth so much Truth (with such fulness of Demonstration) though in *guile*, *envy*, and *deceit*, we are yet therein to rejoyce, as saith the Apostle *Phil.* 1. 4. And the more also to magnifie the *Power*, *Wisdome*, and *Grace* of God, so to take the wise in their own *craftiness*, and that can make *Balaam* himself, that designs to *curse* his People, to *bless* them altogether.

Object. 4. But why do you take so much pains, and *Quote* so many *Authors*, to prove *Believers Baptisme*? who ever denied it? For is it not all along *urged*, that *Pagans* and *Infidels* should not otherwise be *Baptised*, but upon Profession of Faith, and that the Children of Christians, if not baptized in Infancy, should be baptized upon Profession of Faith?

Answ. To which I Answer, That the *Arguments* in the *first* Part, are not so much to prove that *Believers* professing Faith are to be *Baptised*; but that *they only are so to be*, and *not others*. And that the *Authors* that are produced to prove *Believers Baptism*, whether from the *Commission*, *Order*, or *Ends* thereof, do also by *Substantial Arguments* conclude against the *Baptising* of any other; and so necessarily, by their own *Grants*, exclude *Ignorant* and *Unconverted* ones. And besides, as so many of themselves acknowledg, the *Catechumens* were not only the Children of *Heathen*, but of *Christians* also, and such too as were born to them after their *Christianity*; witness those many *instances* given in the *Fourth Century*, and by Mr. *Baxter* himself.

And as for *Baptising Professors*, whether the Children of *Pagans* or *Christians*, we ask no more, Because *Sprinkling of Infants*, as by many *Arguments* you'l find, is a meer *Nullity*, no *Baptism*, if not worse than none, as you'l find *made good*: An *Ordinance* being so prophaned, and the Name of God taken in vain, where neither true *Matter*, nor right *Manner* is observed.

Object. 5. But it may be said, and I have already met with it, To what purpose is this coming *forth*, in a point so *controversal*, at this juncture, where there is more need of *Healing* than *Dividing* Subjects? To

To which I reply, That if *Paul* uſeth ſo powerful an *Argument* from one *Baptiſm*, Eph. 4. to preſs *Union* and *Peace*, then if there hath been another *Baptiſm* ſet on foot in *oppoſition to it*, that muſt needs be a *Makebate* with a witneſs, it being no leſs than an *Error* in a *Foundation*, nay that which doth aſſert *two Foundations*, and *two Principles*; And if ſo, *Anſw.*

Then what more hopeful *Endeavours* can there be put forth to effect *Peace*, than to diſcover and remove ſuch a *Rock of offence*, by Delivering from the *falſe*, and Recovering to the *true* and *one Baptiſm*, which doth not only heal the Diviſion betwixt the *Baptiſt* and *Pædo-baptiſt*, but the *Pædobaptiſts* amongſt themſelves, who are, as you have heard, at ſo great *odds* in the point, and ſo ſolicitous, as Mr. *Baxter* tells us, in a Practical of ſuch *Concernment*.

Without which, there being ſuch an Error in the *Principle*, ſuch a *Foundation of Antichriſt* held faſt, all *Exhortations* to *Union*, viz. *in Church-fellowſhip* and *Communion* will ſignifie little. Therefore let the *cauſe* be removed, the *bone* of *contention* taken away, the peaceable *effects* neceſſarily follow.

A faithful *Pleading* and *Preſſing* whereof, is the upright *deſign* of this *Undertaking*, and is therefore with the more *Faith* and *Confidence* recommended to the Bleſſing of *God*, and to the *Hearts* and *Conſciences* of all *Sincere*, *Upright* Ones, that deſire to keep the *Commandments* of God, and the Teſtimony of *Jeſus Chriſt*.

With this earneſt Deſire and Expectation, that the *Candid*, *Ingenuous Reader*, however contrary-minded, will *overlook* what of *frailty* and *weakneſs* he may take notice of, which may be *too much*; and eye principally the *Deſign*, *Driſt* and *Scope* thereof. And that if by the *multitude of Quotations*, through ſo ancient a *track*, he finds any particular miſtake, *miſquotation*, or *miſapplication*, that he will not ſo dwell, or *inſiſt* upon it, to *reject* the Truth of all the *reſt*, that are *full* and *clear* without *exception*; which is the way that *Carpers* and *Sophiſters* take, and the *method* that *Papiſts* have all along *taken* in Reply to our *Proteſtant-Writers*. Though this withal I can *aſſure* you, that I have not *willingly* given any ſuch occaſion; But have either *tranſcribed* the Authorities from their own *Works*, or

from

from ſome *Authentick Writers*, that have ſo *done*, and eſpecially from the *Magdiburgenſian* Hiſtory, ſo much *eſteemed* amongſt the *Proteſtants*, and whereof I ſhall be accountable to any *judicious Enquirer*, that may doubt the truth thereof.

Though by the way, it muſt be *remembred*, That all *Humane Authority* urged from *Antiquity*, is at beſt but *Argumentum ad Hominem*: It being *Scripture-Authority* only, that is of *Divine force*, and, as coming from God, can oblige the *Conſcience*.

Therefore if you will but pleaſe, before you make up your *Judgment*, and paſs the *Definitive Sentence*, to read the *whole*, and laying all parts together, weigh them (with an *impartial mind*) in the *Ballance of the Sanctuary*; you will find, I doubt not, That as no Ordinance of *Jeſus Chriſt* is more *fully* and clearly *aſſerted* from the Scripture, *founded* with greater *Wiſdom* and *Righteouſneſs*, or of more *excellent* Uſe to the *Church*, than that of *Believers Baptiſm*, however it hath been *contemned*, nick-named, and *reproached*:

So no *Invention* of Man, or *Innovation* of *Antichriſt* hath been more *pernicious*, either to the Church or World, or founded upon leſs of *Reaſon*, *Righteouſneſs*, and *Truth*, than that of *Sprinkling Infants*; though it hath ſo long and ſo currently paſt for Chriſt's *Ordinance of Baptiſm*.

Laſtly, If any ſhall be offended at this *Witneſs*, (though thus made good by a *ſeven-fold* Demonſtration *twice* told) Let them know, (that the Providence of God hath ſo ordered, as they'l find herein) that they cannot oppoſe it, without oppoſing and contradicting themſelves; there being ſcarce one *Argument* in the whole Book, that is not *ſubſtantially* confirmed by ſome eminent men of their own.

1 AU 59

An

AN APPENDIX TO THE PREFACE.

SInce the laſt Impreſſion, I have met with ſome more Objections, which (though they have been anſwered in part) yet I find it neceſſary to ſay ſomething more unto; which are as follow; *viz.*

That Mr. *Baxter* is much injured by Mr. *Tombes* in his Quotations out of his Second Diſputation, *&c.* ſo often referred to in this Book, by ſo improving thoſe Arguments which he only gives for Adult Baptiſm, againſt Infants-Baptiſm, though without taking notice of the Caution he gives in the ſaid Book, that he would not be underſtood to include Infants-Baptiſm, having ſo fully aſſerted the ſame elſewhere. *Object.* 1.

In Anſwer whereto, I muſt refer you to what Mr. *Tombes* hath ſaid in the Epiſtle to his *Felo-de-ſe* (to obviate the ſame) which is as followeth, *viz.* *Anſw.*

That though Mr. Baxter *in that his Second Diſpu-*

Diſputation, intended only to overthrow Mr. Blake's *Tenet; yet indeed the middle Terms and Proofs of his Arguments do beat down his own Tenet of Infants-Baptiſm, and direct into the way of reſtoring Believers-Baptiſm; to demonſtrate which, that thoſe who have adhered to* Mr. Baxter, *may ſee how ill he hath dealt with them, and may, if God give them wiſdom to diſcern the Truth, be brought into the right way of Believers-Baptiſm, is this Writing framed; in which thou haſt preſented to thee a remarkable inſtance of God's Providence in clearing Truth by the Pen of its moſt eminent Adverſary, and of his heedleſs writing, not obſerving how his own Arguments againſt another, fight againſt himſelf; the urging whereof, is that which* Logicians *approve of, and againſt the perſon, its ever counted a good Plea to argue for his own condemnation out of his own mouth; and in this matter is good as to the thing, it being not only aſſerted by him, but alſo largely proved.*

In the publiſhing whereof, there is no more wrong done him, than was done by Biſhop Morton *in his Apology, in alledging the* Romaniſts *Words in their Writings, as an Advocate for the Proteſtants, againſt themſelves, but much right to the Church of God; nothing is here ſet down as his, but his own Words.*

His Caution, that he means his Propoſitions in the caſe of Adult perſons, and that he hath elſewhere proved Infants-Baptiſm, *are without wrong to him, left out, ſith his Arguments do as ſtrongly prove there ſhould be none but Adult-Baptiſm, as that none ſhould be baptized upon the Profeſſion of a bare Dogmatical Faith; for*

though

though his aim be only to prove that the Faith professed which entitles to Baptism, must be justifying; yet his Arguments to prove this, proves more; that none but such as profess such Faith, are to be baptized, and that this Profession is to be by each Baptized in his own person, and no other to be baptized. Not one Text he brings to prove that a Parent or Pro-Parent's Profession doth entitle to Baptism: What he hath disputed elsewhere for Infants-Baptism, is all answered elsewhere also; no where doth he prove (though that is it he should chiefly have proved) that in order to Baptism, a Parent's Profession is by God allowed as the Infant's own; but still he supposeth it, which is the main Point to be proved; which Logicians *know is of all Fallacies the grossest, viz. the begging of the Question.* Thus far Mr. *Tombes.*

And that Mr. *Tombes* hath rightly and truly improved Mr. *Baxter's* Arguments for Adult, against his former for Infants-Baptism, take two or three Instances; and which you have more fully in the Book, and be your selves the Judges, *viz.* in his Second Disputation, *p.* 149. He reasons thus;

If there can be no Example given in Scripture of any one that was baptized without the Profession of a saving Faith, nor any Precept for so doing, then must we not baptize any without it; but the Antecedent is true; therefore so is the Consequent: And in Proof thereof, produces the several Examples of all particular persons baptized in Scripture.

And

And upon his Inſtancing of *Philip*'s Anſwer to the Eunuch; *If thou believeſt with all thy heart, thou mayſt*; ſaith,

And to ſay that Philip *anſwered but* de bene eſſe, *meaning, that it includes not the Negative,* otherwiſe thou maiſt not; *is to make* Philip *to have deluded, not decided or reſolved.*

Concluding, *That there is not the leaſt word of Scripture that giveth us the leaſt intimation that ever any man was baptized without a Profeſſion of a ſaving Faith.*

And in his 10th Argument, *p.* 116, 118. ſaith, *That Chriſt hath inſtituted no Baptiſm but what is to be a Sign of preſent Regeneration wrought; but to men that profeſs not a juſtifying Faith, it cannot be adminiſtred as a ſign of preſent regeneration, therefore he hath inſtituted no Baptiſm to be adminiſtred to ſuch.* The *Major* is plain, ſaith he, *John* 3. 5. *Tit.* 3. 5.

And in his *Arg. p.* Upon the Eunuch's not being admitted to Baptiſm without Faith, he obſerves,

1. *That Baptiſm is the Seal of God's Promiſe.* 2. *That the conſtant Order is that Baptiſm follow Faith.* 3. *That it is no better than an* Impious Prophanation, *if it go without Faith; that is,* 1. *If the Party ſeek it without the preſence of Faith.* 2. *If the Paſtor adminiſter it without the Profeſſion of Faith.* And whereof many more might be added; even the whole Twenty Arguments that Mr. *Tombes* mentions, and many of them repeated in the Book; but let theſe ſuffice.

And

And may we not with *admiration wonder* what ſhould oblige Mr. *Baxter* ſo fervently to *aſſert*, and ſo ſtrenuouſly to *prove* the Baptiſm of *Believers* after *Profeſſion* in the very *Method* and *Way* that is ſo fully *own*'d by the *Baptiſts* themſelves.

Is it that he may make *amends* for all the *hard words* he hath heretofore given them, and ſo fully now at laſt *juſtifie*, *confirm* and *plead* their Cauſe, he hath ſo endeavoured to *diſgrace*, and poure *contempt* upon? For, if otherwiſe, to what end ſhould he take all that pains to *aſſert*, *defend*, and ſo zealouſly to *plead* and *preſs* that *Faith* and *Profeſſion* thereof ſhould *precede* Baptiſm, and that in a Countrey, where for ſo many Ages, none without the ſin of *Anabaptiſm* (or being baptized again, having, as judged, been ſo well baptized in Infancy) can practiſe the ſame.

Can it be thought to be for the ſake of a *Blackmore*, a *Turk* or *Jew*, or ſome ſuch *Perſon*, that it may be, once in ten or twenty years, may have been *ſprinkled*? ſurely not to be imagined:

Or, *Secondly*, Is it indeed to pull up *Infants-Baptiſm* Root and Branch? for if *impious* and *prophane* do baptize any without Faith, and do go out of Chriſt's Order, what can more *enervate* ſuch a Practice? Is there another Baptiſm beſides the Adult Baptiſm, which he tells us, with ſo many *undeniable Arguments*, is only warranted by Scripture-Precept and Practice? And can there be a *Practice* of another *Baptiſm*, whereof neither *Precept* nor *Practice*, without ſetting up a *Poſt* by God's

Post, erecting another *Principle* and *Foundation* in the Christian *Religion* without Christ's *Institution*, without being esteemed, as he intimates, *impious* and *prophane*.

Therefore did Mr. *Tombes* in a Letter (writ some two or three years since, which he lately shewed me) with much importunity, press Mr. *Baxter* for a candid and particular Recantation of his Book of *Infants-Baptism*, he having by such substantial *Arguments* (as he had demonstrated in his *Felo de se*) so effectually done the same in those his twenty Arguments: But his Answer to him (which he also shewed me) was in my judgment altogether *unbecoming* either M *Baxter* s *Gravity*, the *Reason*, or the *Candor* of the Motion, being so full of *severe* and *contemptuous Relations* and *Reflections*.

In the *next place*, there is another Passage, that I hear some are very much offended at; which it may be meet to be a little more particular in a Reply to, *viz. That I have called Infants Sprinkling, or Baptism Antichristian.*

To which I say, That I have not only called it so, but have by so much substantial *Evidence*, made it so well *appear*, which they will do well to take into their *consideration*, *viz.*

1. Because there is neither Scripture-*Precept* or *Practice* for the same, as confess'd by so many eminent men of their own, *bespeaking* it of the same Antichristian Birth with other their Antichristian Inventions.

2. Because it is asserted to be an *Apostolical Tradition* by so much *Antichristian Forgery*, of which

which you have ſuch *manifeſt* and *undeniable* proof and demonſtration.

3. Becauſe never judged *neceſſary* (as confeſs'd by ſo many eminent, learned men) till *impoſed* by Antichriſtian *Canons*, as begun in the *Waldenſian* and *Carthaginian* Councils, by Pope *Innocent* the firſt, that, as you'l hear, had ſo many Marks of Antichriſt upon him; and afterwards continued and reinforced by ſo many *Popes* and *Councils*.

4. Becauſe it was *deſigned* and decreed to ſuch Antichriſtian and *Blaſphemous Ends*, as hath been made *manifeſt*, *viz.* That by the very act of *ſprinkling* a little water in the face, to take away Sin, *regenerate* the Perſon, and ſave the *Soul*.

5. Becauſe it hath ſo effectually been *managed* to *propagate*, *ſtrengthen*, and *advance* the *Antichriſtian* Church, State and Kingdom, whereby whole *Towns*, *Cities*, *Countries*, and *Regions* have by the Popes Chriſtnings, received the denomination of Chriſtians, the better to make up his National and Univerſal Church; yea, the whole Chriſtian World.

6. Becauſe the oppoſing thereof in defence of the true Chriſtian Baptiſm (*viz.* that after profeſſion of Faith according to Chriſt's Precept and Pattern) hath coſt ſo much Chriſtian Bloud, by the Antichriſtian *Decrees* and bloody *Inquiſitions* and Butcheries as is made.

Another *Objection* I have often met with, is, That whereas in the Title-Page it is *affirmed* that *Infants-Baptiſm* was not practiſed for *three hundred years* after Chriſt, it appears from *Tertullian*'s Teſtimony againſt it, and *Cyprian*,

(and the Council of 66 Biſhops) for it, in the Third Century, that it was practiſed before.

To which I ſay, That in my ſmall ſearch I cannot find there is any *Authentick Teſtimony* that it was *practiſed* upon any till the fourth Century. If any do aſſert it, let them prove it. It is granted *Tertullian* ſpake againſt it in *Africa*, which is clear evidence that ſome had been ſpeaking for it in that Corner of the World, *pag.* 149.

Dr. *Barlow* ſaith, *There is no juſt evidence for it for above* 200 *years*; *that he doth believe it came into the World in the Second Century, and in the Third and Fourth began to be practiſed, though not generally*; And Mr. *Baxter*'s Teſtimony from Antiquity, which you find *p.* 53. ſpeaks much at the ſame rate. As for the *Determination* of that which is called *Cyprian*'s (and his 66 Biſhops) Council, you have the Exceptions againſt it, *p.* 147.

But if it ſhould be taken for granted that it was practiſed in *Cyprian*'s time, 30 or 40 years will break no great ſquare in the computation. Therefore to remove the *Cavil*, and to prevent ſtumbling at the *Threſhold*, I have now, in this put it, as you find, [near 300 years] not that I ſee any other *Cauſe* to alter it, but only to prevent the *Offence* of any before they come to conſider my *Grounds*, being fully of the ſame mind, as formerly, therein.

Object. 4. Another, and one of the moſt conſiderable *Objections* I have met with is this, *viz.* That whereas I have *aſſerted* that the *Waldenſes* were

were ſuch great Oppoſers of *Infants-Baptiſm*, the *contrary* ſeems to be moſt manifeſt by thoſe ſeveral *Confeſſions* of Faith recorded by *Perin*, both of the *Waldenſes* of *Provence*, and thoſe of *Bohemia* alſo, teſtifying that they did own and practiſe the baptizing of *Infants*; ſo well improved both by Mr. *Marſhal* and Mr. *Baxter*, againſt Mr. *Tombes*.

To which I ſay, though I have *ſufficiently* replied to *both* (whereof the Objecters take ſo little notice) proving that thoſe ſeveral *Confeſſions*, both of the *Waldenſes* of *Provence*, and thoſe pretended of *Bohemia*, were all of a late *Date*, *viz.* None of them before the *16th Century*; and alſo ſince the Defection of thoſe *French Waldenſes*; for as for thoſe of *Bohemia*, they diſown'd themſelves ſo to be (falſly, as they ſay, called *Waldenſes*) which may be *ſatisfaction* enough to the *conſiderate Reader*; as you have it at large in the Firſt Impreſſion, *p.* 327, &c. *Anſw.*

Yet becauſe I would more fully *remove* all occaſion of offence that may ariſe *there-from*, I have *now* given you the ſeveral *Confeſſions* themſelves, and the reſpective *Grounds* upon which *Perin* concludes they own'd *Infants-Baptiſm*, with particular and *diſtinct Replies* to each of them; and which you'l find in *p.* 275, &c. of this Impreſſion.

In the *next* place, the Reader is deſired to take notice that ſince my laſt, I have *obtained* from *Holland* that large Book of *Martyrs*, called the *Bloody Theater*, written in *Dutch*, by one *Thielem J. Van-Braght*; being a Continuation of ſeveral *Chronologers* and *Centuriſts*,

ſuch as *Twisk*, *Merningus*, *Montanus*, *Frank Melin*, &c the *John Foxes* in their dayes, who have eſpecially recorded the Doctrines and Sufferings of the *Baptiſts* in all Ages ſince our Saviour's time, brought down to the year 1660, whereof you have here ſome brief Epitome; though by the excellent Method, exactneſs of Quotation (through the greateſt variety of Authors that ever I met with) accurate collection of the Bloody Placaets and Decrees, as well as of the *Tortures*, *Sayings*, *Sufferings*, *Confeſſions*, and *Godly Letters* of their *Martyrs*, more eſpecially in the latter *Centuries*, moſt worthy to be *tranſlated* into the *Engliſh Tongue* for publick benefit and ſatisfaction; and a Work, however attended with *Coſt* and *Difficulty*, ſome are not without *Thoughts* and Hopes of *performance*.

And laſtly, the Reader may underſtand, that the moſt conſiderable Additions made in this Impreſſion are principally theſe that follow; *viz.*

1. The *Scripture-Hiſtory* of Baptiſm, *p.* 40, to 45.
2. The *Witneſs* born by ſeveral eminent perſons againſt Infants-Baptiſm, *pag.* 229, to 237.
3. The *Sufferings* and Martyrdom of Baptiſts in ſeveral Ages, out of the *Dutch Martyrology*, p. 257, to 272.
4. The *eminent* Witneſs of the *Waldenſes* or *Lollards* in *Engl.* throughout all the Kings Reigns; particularly of the Famous Conteſſor, *J. Wickliffe. p.* 275, to 309.
5. The Anſw. to Mr. *Baxter's* Pref. *p.* 361.

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The Book consists of Two *Parts, the* first *proving* Believers; *The* second *disproving* Infants *Baptism, under these* two *Heads.*

1. THat the *Baptising* of *Believers*, is only to be esteemed *Christs* Ordinance of *Baptism.*
2. That the *Baptising* of *Infants* is no *Ordinance* of *Jesus Christ.*

The *first* whereof is proved in *seven* Chapters, viz.

1. *From* Christs *positive* Institution *and* Commission *commanding it*, P. 1.
2. *From the* Apostolical *Doctrines and Precepts teaching it*, p. 5.
3. *From the* Examples *of Primitive Saints practising it*, p. 7.
4. *From the* Spiritual *Ends in the* Ordinance *enjoyning it*, p. 11.
5. *From the* New-Testament-*Dispensation requiring it*, p. 26.
6. *From the Constitution of all the* Primitive *Churches confirming it*, p. 29.
7. *From the Testimonies of* Learned *Men in all Ages, since* Christ, *witnessing to it*, p. 40.

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1. *From the* Scriptures *total Silence as to any Precept or Practice to warrant it*, p. 89.
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3. *From the* erroneous *Grounds, both as to Fabulous* Traditions, *and mistaken* Scriptures *pretended for it*, 152.

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4. *From the Change and Alteration of the* Rite *and* Ceremony *it ſelf of* Dipping *the whole Man, into* Sprinkling *a little Water on the* Head *or* Face, p. 181.
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An

An ADVERTISEMENT.

THere is by the same *Author* a Book lately Printed called *Theopolis*, or City of *God*, in opposition to the City of the *Nations*; being a *Comment* upon Chap. 20, & 21 of the *Revelations*; wherein you have the *Mystery* of the two *States*, *Worlds* and *Kingdoms*, *Christ's* and *Antichrist's*; the two *Cities*, *Jerusalem* and *Babylon*; the two *Women*, the *Bride* and *Whore*; the two *Creatures*, *Lamb* and *Beast*; particularly unfolded.

With a more *distinct* Account than ever yet *extant*, of the great *Battel* of *Armageddon*, and the success thereof, in the *taking*, and *destroying*, and *imprisoning* of *Dragon*, *Beast*, and False *Prophet*: And the thousand years Reign succeeding the same (all explained). With the many *Scripture-Arguments* why those two *Prophesies* of the great Battel, and thousand years Reign, in point of time, do precede or are to be before the *Personal* Coming of Jesus *Christ*, whose said *Personal Coming* and *Appearing*, with his *Kingdom* and *Reign* on the Earth with all the *Saints*, is described, *particularly asserted*, and *treated* on.

A Piece which may be very useful to any that would have *information* into these *Truths*, and are desirous of more *distinct* Light and *Knowledge* into that Blessed Book and Prophesie of the *Revelation*, so fully *declaring* the *Condition* and *State* of the *Church* in these last times,

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THE Errata's *and Literal Miſtakes of the Printer (which 'tis hoped, are not many, nor very conſiderable) are left to the Judicious Reader to correct himſelf, as he goes along, without troubling you with a particular Collection or Enumeration of them.*

A Treatise of Baptism &c.

The first Part proves Believers Baptism under this Head, VIZ.

That the Baptism of Believers is only to be esteemed Christ's Ordinance of Baptism.

CHAP. I.

Wherein the Baptism of Believers is proved to be the only true Baptism, from Christs positive Institution Commission; Viz.

Matth. 28. 18, 19.

AND Jesus spake unto the Disciples, saying, All Power is given unto me in Heaven and Earth; Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things that I have commanded you: and lo, I am with you alwayes unto the end of the world. Amen.

I. *From Christ's positive Commission.*

Mark 16.16. And he said unto them, Go ye into all the World, and Preach the Gospel to every Creature. He that believeth and is Baptized, shall be saved; but he that believeth not shall be damned.

Where we have this plain order of Christ laid down.

First, That Men should be taught the Doctrine of Faith.

Secondly, Being so taught, they should be baptized.

Thirdly, That they should in his School [or Church, whereof they are then made Members] be instructed in every thing else, they ought to learn.

Baxter. Which method Mr. *Baxter* himself doth fully acknowledge in his Book called the *Second Disputation of right to Sacraments*, p. 149, 150. in his 16*th* Argument, in these Words, *viz. This* (saith he, speaking of the Commission of Christ to his Disciples) *is not like some occasional mention of Baptism; but it is the very* Commission *it self of Christ to his Disciples for Preaching and Baptizing, and purposely expresseth their several Works, in their several places and Orders.*

Their first task is to make Disciples, *which are by* Mark *called* Believers.

The Second work *is to* Baptize *them, whereto is annexed the promise of their Salvation.*

The Third work is to teach *them all other things, which are after to be learned in the School of Christ.*

To contemn this Order (saith he) *is to contemn all Rules of Order, for where can we expect*

pect to find it, if not here. I profess, my Conscience is fully satisfied from this Text, that it is one sort of Faith, even saving that must go before Baptisme, the Profession whereof the Minister must expect, [But is it possible, that an Ignorant Babe can observe his Order, and answer this expectation] *of which* (saith he) *see what is to this purpose before cited by* Calvin *and* Piscator, *which he also mentions*, p. 85. viz.

Calvin upon *Mat.* 3. 6. saith, *Therefore that Men may rightly offer themselves to Baptism, Confession of sins is required, otherwise the whole Action would be nothing else but sport.* Calvin. ☜

Piscator, upon *Mark* 1. 4. saith, *It is called the Baptism of Repentance for Remission of sins, because* John *Preached the Remission of sins to the* penitent *Believers.* Piscator.

Which Quotations of Mr. *Baxters* both here and hereafter fetcht from that his second disputation, *&c.* I desire the Reader to take notice, I transcribe out of Mr. *Tombe's* Book, called *Felo de se*, (that of Mr. *Baxter* being not at hand, nor easily to be come by) in which Book Mr. *Tombes* very judiciously returns Mr. *Baxters* twenty Arguments, he wrote against Mr. *Blake*, upon himself, as naturally opposing Infants Baptism, and which I conclude were faithfully recited, and would hope convincingly improved, because Mr. *Baxter* hath never contradicted them, that I have heard, nor given the least reply thereto, as his Bookseller informeth.

Mr. Perkins *in concurrence herewith upon these words; Teaching all Nations, Baptizing them*, saith, *I explain the terms thus*; mark first Mr. *Perk.*

of all, it is said, *Teach them*, that is, *Make them my Disciples, by calling them to Believe and to Repent. Here we are to consider the Order, which God observes in making with Men a Covenant in Baptism. First of all, he calls them by his Word, and commands them to Believe and to Repent. Then in the second place, God makes his promise of Mercy and Forgiveness. And Thirdly, He Seals his promise by Baptism. They that know not, nor consider this Order which God used in Covenanting with them in Baptism, deal preposterously, overslipping the Commandment of Repenting and Believing. And this* (saith he) *is the cause of so much profaneness in the World.*

☞ *Paræus.* Paræus *also upon* Mat. 3. 5. *shews, That the Order was, that Confession as a Testimony of true Repentance goe first, and then Baptism for Remission of sins afterwards.*

But how is it possible for an Ignorant Babe, or any but men of Knowledge, to answer this Rule, and Order in Christs Commission? is left to common sence to determine: And whether they that assert another Order, *viz.* of Baptizing first, and then teaching and expecting Repentance and Faith after, (which is the case of all Children) do not contradict this, and hold out thereby a necessity of some other Commission to justifie such a practice.

CHAP. II.

Wherein the baptizing of Believers is proved to be the only Baptism from the Apostles Doctrine teaching the same.

Acts 2. 37.

AND *when they heard this they were pricked at the Heart, and said unto* Peter, *and the rest of the Apostles, Men and Brethren, what shall we do? Then* Peter *said unto them,* Repent and be baptized *every one of you in the name of Jesus Christ for the Remission of sins, and you shall receive the gift of the Holy Ghost.* II. *From the Apostles Doctrine.*

Acts 8. 36, 37. *And the Eunuch said, See here is Water, what doth hinder me to be baptised. And* Philip *said unto him, If* thou believest *with all thy Heart, thou mayst.*

Acts 10. 42. *And he commanded us to preach unto the people, to testifie, That it is he, which was ordained of God to be Judge of quick and dead; to him gave all the Prophets witness, that through his name, whosoever* believeth *in him, shall receive Remission of sins; While* Peter *spake these words, the Holy Ghost fell on all them which* heard the Word, &c. Then said *Peter, Can any man forbid Water, that these should not be baptized, which have received the* Holy Ghost, *as well as we.* And he commanded *them to be baptized.*

Acts 16. 29. And the Keeper of the Prison *fell down before* Paul *and* Silas, *and said, Sirs, What*

must I do to be saved; *and he said*, Believe on the Lord Jesus Christ, *and thou shalt be saved, and thy House.* And accordingly he believing in God and his House, as it is said, *v.* 34. *was* baptized *he and all his* straight way.

To which may be added the Apostolical Order in laying down the Principles of the Doctrine of Christ, *viz.*

First, Repentance from dead works.

Secondly, Faith towards God.

Thiedly, The Doctrine of Baptismes, *Heb.* 6. 12.

Bede. *Bede* saith, *That men were first to be* instructed *into the* Knowledge *of the Truth, then to be baptized, as Christ hath taught, because without Faith it was impossible to please God.* Magdeb Cent. 8. p. 220.

Erasmus. Erasmus *in his* Paraphrase *upon Mat.* 28. *observeth, That the Apostles were commanded first to Teach, and then to Baptize. The* Jews *were brought by Ceremonies to the Knowledge of the Truth, but Christians must learn first.*

So that doth it not from hence necessarily follow, that if the Apostles only taught, that persons should be baptized after Repentance, and Faith, according to the Commission, and that there is no instance to be found of any other teaching, that then such should be baptized, and no other. And for any to introduce another practice, it is not only contrary to Christs Commission, but contradictious to the Apostles teachings.

CHAP.

CHAP. III.

Wherein Believers Baptism is proved to be the only Baptism, from the example and practice of the primitive Saints.

Acts 2. 41.

THen *they that* gladly received his Word *were baptized,*

Acts 8. 12. *But when they* believed Philip Preaching *the things concerning the Kingdom of God, and the name of Jesus Christ, they were* baptized *both* Men and Women, verse 37, 38. *And* Philip *said, if thou believest with all thy Heart, thou mayst. And he answered and said,* I believe that Jesus Christ *is the* Son of God. *And he commanded the Chariot to stand still, and they went down both into the Water, both* Philip *and the* Eunuch, *and he baptized him.*

Acts 18. 8. *And* Crispus *the chief Ruler of the Synagogue believed on the Lord with all his House, and many of the* Corinthians hearing believed, *and* were baptized.

Acts 22. 14. *And* Ananias *said unto* Paul, *the God of our fathers hath chosen thee, that thou shouldest* know his will, *and see the* just *one, and shouldst* hear the voice of his mouth. *And now why tarriest thou? Arise, and be* baptized, *and wash away thy sins, calling on the name of the Lord,* Acts 9. 18. *And he arose forthwith and was baptized.*

III. *From the example of primitive Saints,*

Which is also confirmed by the following Testimonies.

Luther. *Luther de Sacrament. Tom. 3. fol. 168.* saith, *That in times past it was thus, that the Sacrament of Baptism was administred to none, except it were to these, that* acknowledged and confessed *their faith, and* know how to rehearse *the same, and that it was necessary to be done, because the Sacrament was constituted externally to be used, that the faith* be confest *and* made known to the Church.

Belling. *Bullinger* in his *House Book, Sermon* 48. saith, that *Baptism hath no prescribed time by the Lord, and therefore it is left to the free choice of the faithful. Those that believed at the Preaching of* Peter *upon the day of* Pentecost, *as also the* Eunuch, *whom* Philip *baptized.* Cornelius *the Captain,* Paul *the Apostle at* Damascus, Lydia *the seller of Purple, a Woman that feared God, the Keeper of the Prison at* Philippi, *and other more, as well Women as Men, so soon as they tasted the gifts of Christ, and believed his word, presently desired to be baptized.*

Mr. *Bax.* Mr. *Baxter* further in his 16. Argument against Mr. *Blake* in the aforesaid 2d *Disputation* p. 149. (saith most significantly) *If there can be no example given in Scripture of any one, that was baptized without the* profession *of a saving Faith, nor any* precept *for so* doing, *then must we not baptize any without it.*

But the Antecedent is true, therefore so is the Consequent. In proof whereof he produces the several Scripture-examples of Persons that were baptized, which (*saith he*) *might afford us so many several Arguments, but I shall put them together,* viz.

First, John, *as I have shewed you, required the profession*

profession of true Repentance, and that his Baptism was for the remission of sin.

Secondly, when Christ layeth down the Apostolical Commission, the Nature and Order of the Apostles work, is first to make them Disciples, and then to Baptize them into the name of the Father, Son, and Holy Ghost, as before.

That it was saving faith that was required of the Jews, *and professed by them* (Acts 2.38.) *is plain in the Text.* *Jews.*

The Samaritans *believed and had great Joy, and were baptized into the name of Jesus Christ,* Acts. 8. 12. *whereby it appeareth, that it was both the Understanding and Will that were both changed, and that they had the profession even of a saving Faith, yea, even* Simon *himself,* v.37. *Samaritans.*

The Condition upon which the Eunuch *must be baptized was, if he believed with all his heart, which he professed to do, and that was the Evidence* Philip *expected.* *Eunuch.*

Paul *was baptized after true Conversion,* Acts 9. 18. *Paul.*

The Holy Ghost fell on the Gentiles before they were baptized, Act, 10. 44.

Lydia's *heart was opened before she was baptized; and she was one the Apostles judged faithful to the* Lord, *and offered to them the Evidence of her Faith,* Acts 16. 30. *Lydia.*

The Example also of the Jaylor *is very full to the resolution of the Question in hand. He first asketh, what he shall do to be saved?* The Apostle answereth him, *Believe in the Lord Jesus, and thou shalt be saved, and thy House.* So that it was a saving Faith that is here mentioned. *He rejoyced, and believed, with all his House,* *Jaylor.*

House, and was baptized the same hour of the night, or straightway.

Crispus. Crispus *the chief Ruler of the Synagogue, believed on the Lord, with all his House.*

Corinth. *And many of the* Corinthians *hearing, believed, and were baptized,* Acts 18. 8.

Philip. Philip, *in* Acts 8. 37. *is determining the Question, and giveth this in as the decision; If thou believest with all thy heart, thou maist. And to say that this is but* de Bene esse, *meaning that it includes not the Negative, otherwise thou maist not, is to make* Philip *to have deluded, and not decided, or resolved.*

☞

In a word (saith he) *I know of no one word in Scripture, that giveth us the least intimation, that ever man was baptized without the profession of a saving Faith.*

Thus far Mr. *Baxter*; who to save us the labour hath himself (you see) given such an exact Catalogue of the Examples of the Baptized in the Scripture; among whom (as he so well observes) there is not one to be found, that answered not Christ's Commission, and the Apostle's Precept in a professed Faith and Repentance: But 'tis said, he mentions only such as were baptized at age. That is very true; and the reason is, because the Scripture affords examples of none other, as he ingenuously confesseth.

For if *Philip*'s Answer was decisive, and not delusive (as he is pleased to tell us) all others are excluded. And therefore we may safely conclude in his own words (that carry so strong an argument with them) *viz. If there can be no example giv'n in Scripture of any one that was baptized without*

the

the profession of a saving Faith, nor any Precept for so doing, then must we not baptize any without it.

CHAP. IV.

Wherein Believers are proved to be the only Subjects of Baptism, from the Spiritual Ends of the Ordinance.

IV. *From the spiritual ends of the Ordinance.*

THE first End or Use we shall mention, is, that the Baptized might have that represented in a Sign or Figure, and preach'd to his Eye in the Ordinance which had been preach'd to his Ear and Heart by the Word and Spirit of God, respecting the whole Mystery of the Gospel, and his duty and obligation therein. *A Sign being,* as *Paræus* observeth, *some outward thing appearing to the Sense, through which some inward thing is at the same time apprehended by the understanding.* Therefore he calls the Sacraments *Signa in oculos incurrentia.*

1. *To be a Sign of the Mysteries of the Gospel.*

Paræus.

And therefore Mr. *Perkins* saith, *That the Preaching of the Word, and the administration of the Sacraments are all one in substance; for in the one, the witness of God is seen, and in the other heard,* Case Consc. p. 177.

And some do call them *Hieroglyphicks, viz.* Such visible Representations of things, as the *Egyptians* used to teach and instruct by.

Which therefore calls for Understanding and Judgment, and Senses to be exercised in all that partake thereof, otherwise the action will be

be wholly insignificant; and therefore for any to carry a poor ignorant Babe to the Ordinance of Baptism, is as much as if you should carry it to hear a Sermon, which would be as significant, as if you should represent some goodly shew to a blind man, or instruct a stock or a stone.

2. *To witness Repentance.* The second End that we shall mention, is, that the party Baptized might thereby witness his Repentance, *Mat.* 3. & 6, 11. 6. 38. *Acts* 2. 38. called therefore *The Baptism of Repentance*, Mark 1. 4. To which, whoever offered themselves, were to bring forth fruits meet for Repentance and amendment of Life.

M. *Baxt.* For which we are beholding to Mr. *Baxter*, for very convincing Arguments. Upon his first Argument with Mr. *Blake*, in the fore-mentioned Book, *viz.* wherein he doth positively affirm, that we must not Baptize any without the profession of true Repentance; which he proves thus.

First Argument. *If John Baptist required the Profession of true Repentance before he would baptize them, then so must we; but* John *did so; therefore the Consequence is clear.*

The Antecedent I prove from Mark 1. 3, 4. *He preached the Baptism of Repentance unto Remission of sins; and doubtless that Repentance,* (saith he) *which is to Remission of sins, is true, special Repentance.*

Second Argument. *If Jesus Christ hath by Scripture, Precept, and Example directed us to baptize those that profess true Repentance,* and no other, *then we must baptize them,* and no other; *But the* Antecedent *is true; so therefore*

fore is the Consequent; *which is fully made good from* Mat. 4. 17. Mark 1. 15, & 16. Acts 17. 30. Luke 24. 47. *Where Christ himself did, and sent forth his Disciples also to preach* Repentance, *to prepare them for* Baptism; *which afterwards followed; as,* Mat. 3. 11. Mark 1. 8. Luke 3. 16. Acts 2. 37, 38, 41.

Third Argument. *If they that profess to be buried with Christ in Baptism, and to rise again, do profess true Repentance,* &c. *But all that are Baptized, must do so,* &c. Col. 2. 11, 12, 13. Rom. 6. 4, 5.

Then in further Confirmation, he quotes.

Bullinger upon *Acts* 2. 38. Who saith, *To be Baptized in the name of the Lord Jesus Christ, is by the Sign of Baptism to testifie, that we do believe in Christ for the Remission of sins. First, mark, It is not only an engagement to believe hereafter, but the profession of a* present Faith. *Secondly, And that not a common Faith, but that which hath remission of sins. Thirdly, And this was not an accidental separable use of Baptism, but the very exposition of to be baptized in the Name of the Lord Jesus Christ.* *Bullinger*

A Third end of Baptism is to evidence present Regeneration, whereof it is a lively Sign or Symbol. Regeneration being called in allusion to it, *The washing of Regeneration,* Tit. 3. 5. And *a being born of Water and of the Spirit,* John 3. 5. Which is so essential to the Ordinance, that if that thing signified thereby be wanting, the Sign only will be very ineffectual and insignificant: As, 3. *End to evidence present Regeneration.*

Dr. *Taylor,* late Bishop of *Down,* very elegantly saith in his Plea for the *Baptists,* in his *lib.* *D. Taylor*

lib. of Proph. p. 242. This indeed is truly to be baptized, when it is both in the Symbol, and in the Mystery. Whatsoever is less than this, is but the Symbol only, a meer Ceremony, an opus operatum, *a dead Letter, an empty shadow, an Instrument without an Agent to manage, or force to actuate it.* And to the same purpose you have

M. Baxt. Mr. *Baxter* in his Tenth Argument, *p.* 117, 118. *Christ hath instituted no Baptism, but what is to be a Sign of present Regeneration: But to men that profess not a justifying Faith, it cannot be administred, as a Sign of present Regeneration. Therefore he hath* instituted *no* Baptism *to be administred to such.*

The Major is plain, saith he, in *John* 3. 5. *Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* And so in *Tit.* 3 5. Where it is called *The Laver of Regeneration.*

And what can be a fuller grant, that Infants Baptism is neither significant, nor any Institution of Christ, than what these two learned men have here given us?

4. End signally to represent the Covenant on man's part.

The fourth End is signally to represent the Covenant and Promise, that the Believer enters into hereby, *viz.* to die to sin, and live to Christ in new obedience, by that figurative death and Resurrection in being dipped in water' and so by going down under, and rising up out of the water, he is said to be buried, and to rise with Christ, to be planted into the likeness of his Death and *Resurrection*, to die and live with Christ by Mortification and Vivification. To which purpose you have

Mr.

Mr. *Perkins* very significant, *viz. The Action of the Party baptized is a certain stipulation, or Obligation, whereby he bindeth himself to give Homage to the Father, Son, and Holy Ghost. This Homage standeth in Faith, whereby all the Promises of God are believed, and in Obedience to all his Commandments. The Sign of this Obligation is, that the Party baptized willingly yield himself to be washed with water.*

And also you have Mr. *Baxter* very fully upon his third Argument to Mr. *Blake*, viz. *It is of the instituted Nature of Baptism to be, in general, a professing sign for the present, as well as an engaging sign for the future.* M. *Baxt.*

For first, the Minister doth baptize into the Name of the Father, Son, and Holy Ghost, and the party doth consent thereto.

First, Voluntarily *offering himself to Baptism; And secondly,* Voluntarily *receiving that Baptism: And his offer of himself here goeth before the Ministers baptizing of him, and his reception of that Baptism is essential to it: So that Baptism essentially containeth, on his part, a* signal profession of consent, *to that which is meant in the form used by the Minister;* [*viz.* I Baptize thee in the Name, *&c.*] *So that it is a most clear case, that Baptism, as Baptism, according to its instituted nature and use, doth contain the person's actual signal profession of present assent to the Gospel, and acceptance of God, the Father, Son, and Holy Ghost, as therein offered; and an actual signal profession that we there presently consecrate, devote, and dedicate our selves to God the Father, Son, and Holy Ghost, in the aforesaid Relations.*

Secondly,

Secondly, Another part of Baptism is the Minister's washing the person; and the person first offering *himself to be washed, and after* actually receiving *it, doth hereby signally profess* his consent. *Now this washing doth essentially signifie our washing from our former filth of sin, together with the guilt, our putting away the old man, which is corrupt according to our deceitful lusts, being buried with Christ. For all that are baptized, must profess to be buried with him; and to rise again, signifieth a being dead to sin, and alive to God, to newness of life, and not only an engagement of this for the future, but a profession* also of it at present, *which is made good from* Col. 2. 11, 12, 13. Rom. 6. 4, 5, 6, 7, 8, 11. *Yea, he that readeth the whole Chapter with judgment and impartiality, will soon discern, that true* Repentance, *&* abrenuntiation *of the* service of sin *was to be* professed *by all that would be baptized, and thereupon they sealed their own Profession and Covenant by the reception of Baptism, as Christ sealed his part by the actual baptizing of them.*

☞

D. Taylor Concerning which, you have Dr. *Taylor* very excellently, *Pag.* 243. *Baptism* (saith he) *is never propounded, mentioned, or enjoyned as a means of remission of sins, or of Eternal Life, but* something of duty, choice *and* sanctity, *is joyned with it in order to the production of the end so mentioned.* Know ye not, that as many as are baptized into Christ, are baptized into his Death? *There is the Mystery and Symbol together, and declared to be perpetually united. All of us who were baptized into the one, were baptized into the other; not only into the* Name

of

of *Christ, but into* his Death *also: But the meaning of this, as it is explained in the following words of St.* Paul, *makes much for our purpose. For to be Baptized into his Death, signifies to be buried with him in Baptism: That as Christ rose from the dead, we also should walk in newness of Life; that is the full mystery of Baptism. For being baptized into his death, or (which is all one in the next words) into the likeness of his Death, cannot go alone, if we be so planted into Christ, we shall be partakers of his Resurrection; and that is not instanced in precise reward, but in exact duty; for all this is nothing but Crucifixion of the old man, and destroying of the body of sin, that we no longer serve sin.*

And therefore it is, that Baptism is called *The answer of a good Conscience towards God*, 1 Pet. 3. 21. Which can by no means be applied to the Infant. And thereupon Dr. *Taylor* again, p. 244. *That Baptism which saveth us, is not only the washing with water, of which only Children are capable; but the answer of a good Conscience towards God, of which they are not capable till the use of Reason; till they know to refuse the evil, and chuse the good.*

And Mr. *Baxter* very fully, *p.* 156. *If* (saith he) *according to the Institution, the answer of a good Conscience must be joyned with Baptism, for the attaining of its end; then we must admit of none that* profess not the answer of a good Conscience; *but the former* (saith he) *is certain from the Text; for Baptism is said to save; that is its appointed use; yet not the external washing, but the Answer of a good Conscience doth it. Therefore this is of a necessary* M. Bax.

injunction, and without it Baptism cannot attain its ends: But it is to be administred, and received only in order to the attainment of its End; and therefore never in a way, by which the End is apparently not attainable. What the Answer of a good Conscience is, the common Expositions fully confirm, as I maintain.

The Assemblies Annotations (saith he) *recite both thus*, viz. *By the Answer of a good Conscience, we may understand that unfeigned Faith, whereof they made confession at their Baptism, and whereby their Consciences were purified, and whereby they received the Remission of their sins.*

Fifth end to be a sign of the Covenant on God's part.

The Fifth End of Baptism, is, to be a Sign to the Believer of the Covenant on God's part, of washing away his sins by the bloud of Christ, to give spiritual Life and Salvation, *Act.* 2. 32, 33. *Acts* 22. 16. 1 *Pet.* 3. 21.

Perk.

To which Truth Mr. *Perkins* sets his Seal. *We see* (saith he) *what is done in Baptism, the Covenant of Grace is solemnized between God and the Party baptized; and in this Covenant something belongs to* God, *and something to the* Party baptized.

Bullinger

And *Bullinger* upon *Acts* 2. 38. *That Baptism is an* Agreement or Covenant *of Grace which Christ enters into with us, when we are baptized, as well as a professing sign of our* true Repentance.

Sixth end to represent the union betwixt Christ and the Believer.

A Sixth End is, That it might be a signal Representation of a Believers union with Christ, called therefore a being baptized into Christ, and a putting on of Christ, figured out by such an union and conjunction with the Element,

Element, as imports a being born thereof, and being cloathed therewith.

Upon which (saith Dr. *Taylor*) *Whoever are baptized into Christ,* have put on Christ, *have put on the* new man. *This whole Argument is the very words of S.* Paul: *The Major Proposition is Dogmatically determined,* Gal. 3. 24. *The Minor in* Eph. 4. 24. *The Conclusion then is obvious, That they who are not formed in Righteousness, and Holiness and Truth; They who remaining in their incapacities, cannot walk in newness of Life, they have not been baptized into Christ: and then they have but one Member of the distinction used by S.* Peter: *they have that Baptism, which is the putting away the filth of the Flesh; but they have not that Baptism, which is the* Answer of a good Conscience towards God, *which is the only Baptism that* saveth. *And this, saith he,* is the case of Children. D. *Taylor.*

And to this purpose also Mr. *Baxter* again, p. 98. *If it be the appointed use of all Christian Baptism to solemnize our Marriage with Christ, or to seal or confirm our union with him, or ingrafting into him, then must we baptize none that* profess not justifying Faith, *because this is necessarily pre-requisite, and no other can pretend to Union, Marriage, or ingrafting into Christ.* M. *Baxt.*

Both the Antecedent and the Consequent are evident in *Gal.* 3. 27, 28, 29. *For as many of you, as have been baptized into Christ, have put on Christ; ye are all one in Christ Jesus; and if ye be Christ's, then are ye* Abraham's *seed, and Heirs according to Promise. Here we see, that it is not an accidental or separable thing for Baptism to be our* Visible entrance *into*

Christ, Our putting him on, *Our admittance by solemnization into the* State of Gods Children, *and Heirs according to Promise. For (as all own) if we be truly baptized, we are baptized into Christ, then are we Christ's, and have put on Christ, and are all one in Christ, and* Abraham's *seed according to Promise.*

Seventh End entrance into the visible Church

A seventh End of Baptism is, That the Baptized person may orderly thereby have an entrance into the visible Church, and have a right given him to partake of all the Ordinances and Priviledges thereof. For as Circumcision of old was the visible door of entrance into the Old-Testament-Church, and so essentially necessary thereto, that without it, none were esteemed either Church-Members, or were to partake either of the Passover, or of any of the priviledges thereof, all without being called the Uncircumcision: So also was Baptism such a Door, and visible entrance into the New-Testament-Church, that none were esteemed Members thereof, or did partake of its Ordinances before they were baptized, being so God's Hedge and Boundary, that others were esteemed without: And therefore as Christ hath laid down the Order in the Commission, *Matth.* 28. 19, 20. first to teach, then to baptize, and then to teach them all things, *viz.* in the place of teaching his School or Church. So did they practise accordingly; as we read, *Acts* 2. 41, 42. Where, after *Peter* had taught them, it is said, *That they who gladly* received his Word, *were baptized: and the same day there were* added *unto them three thousand Souls. And they continued stedfastly in the Apostles Doctrine and*

and fellowship, and breaking of Bread and Prayer. So that after Baptism, not before, the Believers were said to enjoy, and partake of all Church-priviledges. And which is Christ's Directory and Standard for Rule and Order to the end of the world, The Church of *Corinth* was said, 1 *Cor.* 11. 2. to have kept the Ordinances as they were delivered to them. And it was the Apostle's *joy and rejoycing to see the Order and Faith of the Saints*, Col. 2. 5.

And therefore it is said, 1 *Cor.* 12. 13. That *by one Spirit we are all baptized into one Body, whether we be* Jews *or* Gentiles, *bond or free, and have been all made to drink into one Spirit*, viz.

The same Spirit of Faith, Regeneration and Holiness, which gives right to Baptism, orderly lets into the Body or Church, and so admits also unto the Supper, which is the received sense of most Interpreters upon the place.

And by this Order Believers were said to be baptized into Christ, and to be implanted together with him, *Rom.* 6. 3. *Gal.* 3. 27.

For as publick Officers are invested into their trust by some external solemnity, that passeth upon them at the time of their instalment: And as the Husband and Wife enter into their Relation by some solemn act done at the time of their Marriage. Or, as a Corporation, by some publick act done, doth receive its Members at their Enfranchisement; Even so according to the import of these Scriptures mentioned, do Men and Women receive that Relative Being, which they have in Christ, and as visible Members of that Spiritual Corporati-

on, wherein Christ is Head and Chief, from that solemn act of being baptized into him.

And as the Officer is not invested with his Authority, or Husband and wife with that Power over each others Bodies (as 1 *Cor.*7. 4.) nor any Members with the Immunities of the Corporation, by any pre-qualifications, or actions preparatory thereto, until that be acted and done by way of Solemnity, which immediately invests them with their several & respective Capacities. In like manner, none are to be esteemed capable of those priviledges, which visibly do belong to the Body of Christ, upon the account of any precedaneous Qualification or Actions whatsoever, until first they have past through those spiritual solemnities in Baptism, upon which they are invested with the denomination and visible priviledges which belong in common to the Members of Christ's Mystical Body.

Which Order of Christ hath had such a sanction upon it, that all, or for the most part all, that have profest Christianity, whether Papists, Prelatists, Presbyterians, or Independents, have owned the same; not communicating in the Supper with any they judged unbaptized.

In a word, Baptism hath been called of old amongst the Ancients, and not without reason, *Janua Sacramentorum*, the Gate of the Sacraments, whereof they gave this Reason, *viz.*

Ambrose Ambrose, *In all respects the Order of the Mystery is kept, that first by* Remission of sins *a Medicine be prepared for their wounds, and then the* Nourishment of the Heavenly Table *be added.*

Which

Which Truth is further witnessed unto, and confirmed by the following Testimonies, *viz.*

Justin Martyr, *in secunda Apologia pro Christianis*, speaking of the *Lord's Supper*, to which the new baptized person is admitted, saith, *This food we call the Eucharist, to which no man is* admitted, *but only he that* believeth *the truth of our Doctrine, being washed in the Laver of Regeneration for the Remission of sins*, &c. Justin Martyr.

Ursinus, in his Catechism; *Baptism is a Sacrament of entrance into the Church, whence it cometh, that the Supper is presented to none, except* first baptized. Ursinus.

The *Assemblies Catechism*; *Baptism* (say they) *is a Sacrament of the New Testament, ordained by Jesus Christ, not only for* the solemn admission *of the party baptized into the visible Church: But*, &c. Assembl. Catechis.

M. *Baxter*, in his *Plain Scripture-Proof*, p. 24. *As a Souldier before Listing, and a King before Crowning and taking his Oath; so are we Church-Members before Baptism: But as every one that must* be admitted *solemnly into the Army, must be admitted by* Listing, *as the solemn* engaging sign: *So every one that hath right to be solemnly admitted into the Visible Church, must ordinarily be admitted by Baptism; proved thus:* M. Baxt.

If we have neither Precept *nor* Example *in* Scripture, *since Christ ordained Baptism, of any other way of* admitting visible Members, *but only by Baptism; then all that must be* admitted visible Members, *must ordinarily be baptized.*

But since Baptism was instituted, we have no

Precept or Example *of admitting Visible Members any other way, but constant Precept, and Example for admittance this way.*

Therefore all that must be admitted Visible Members, must be baptized.

I know not (saith he) *what in shew of Reason can be said to this by those that renounce not Scripture. For what man dare go in a way that* ☞ *hath* neither Precept *nor* Example *to warrant it, from a way that hath a full current of both. Yet they that will admit Members into the Church without Baptism, do so.*

I had thought to have been larger upon this Point, and intended particularly to have answered a late piece of Mr. *Bunion's* in contradiction hereto: But being so well replied to by M. *Paul*, in his *serious* Reflections so lately Printed: I shall say thereto little more, than what you find in the Sixth Chapter, respecting the constitution of the Primitive Churches.

Now may it not be referred to the Judgment & Conscience of the considerate impartial Reader, whether any but the Believer can possibly reach or attain these spiritual ends mentioned? And how capable poor ignorant Babes are to answer any of them? and whether it is not contradictious to common Sense and experience for any to assert it? For what repentance or faith are they capable to profess? What present Regeneration can they evidence? What Testimony of a good Conscience can they give, in striking, or keeping Covenant with God herein? And how can they embrace, or improve the Covenant on God's part for Pardon, Purging, Justification, Sanctification, and Salvation?

And

And therefore is Mr. *Baxter* forced to confess, in his *Plain Scripture-Proof*, p. 301. *That as to the Ends of Baptism, they are rather to be fetched from the Aged, than Infants; and that because the Aged,* 1. *are the most fully* capable Subjects. 2. *The most* Excellent and Eminent Subjects. 3. *Of whom the Scripture fully speaks,* &c. *But on the contrary, as for Infants Baptism, he acknowledgeth in the same place, that the* Scripture speaketh darkly *of it: Yea, that it is so dark in the Scripture, that the Controversie is thereby become, not only hard, but so hard, as he saith he finds it.*

Wherein, if he hath not said more in a few words for the baptizing of Believers, and against that of Infants, than all his great Book can answer; let all the World judge: though he calls it, in contradiction hereto, Plain Scripture Proof for Infants Church-Membership and Baptism.

CHAP.

CHAP. V.

Wherein the Baptism of Believers is proved to be the only Baptism from the New-Testament-Dispensation; so differing from that of the Old.

Fifthly, *From the New-Testament-dispensation.*

THe Old-Testament-Church, we find, was National, consisting of the **Natural** and **Fleshly** Seed of *Abraham*: Therefore were **Infants**, by the Ordinance of **Circumcision** added thereto: wherein they had a worldly **Sanctuary**, Carnal Ordinances, a Temporary Priesthood, and **multitude** of Ceremonies.

The New-Testament-Church was by Christs appointment to be a **separated** people out of the Nations consisting only of the **Spiritual Seed** of *Abraham*; and therefore Believers upon profession of Faith by the Ordinance of Baptism, were added thereto, *Acts* 2.41. 1 *Cor.* 12. 13.

Wherein, as in the Spiritual House, the true Tabernacle, they partake of Spiritual Ordinances in Communion with Spiritual Members: And by an unchangeable Priesthood do offer Spiritual Sacrifices, and worship God, as true Worshippers, in Spirit and Truth, *John* 4. 23, 24.

And therefore upon this change, you have *John Baptist* discharging that Priviledge (of *Abraham's*

braham's natural Seed) that admitted into the old Church, from any such Rite in the New, *Mat.* 3. 9, &c. telling them in expres terms, That now in Gospel-dayes, they must not say within themselves, *That they have* Abraham *for their Father*, viz. That they are the Children of a godly Parent: No, that which might have served turn under *Moses*, will not avail, nor must be admitted now under Christ. Nothing now but *fruits* meet for **Repentance**, gives right to the **Baptism** of Repentance; and nothing short of the **Spirits Birth** can orderly admit to **water-birth** and Spiritual Ordinances. And the genuine Reason Christ himself gave to that Doctor in *Israel* (though yet it seems, ignorant of the Mystery of the New Birth, which only gives the right of admission into the New-Testament-Church) *Because* (saith he) *that which is born of the flesh is but flesh*; Regeneration being not entailed to Generation.

To which purpose therefore Dr. *Owen* very excellently in his *Catechism about Government*, p. 106. *Our Lord Jesus Christ hath laid down* (saith he) *as an* **Everlasting Rule**, *that unless a man be born again, he cannot enter into the Kingdom of God*, John 3. 3. *Requiring Regeneration as an indispensable condition in a* **Member** *of his Church, a Subject of his Kingdom: for his Temple is now to be built of* **Living Stones**, 1 Pet. 2. 5. **Men** *spiritually and savingly* **quickned** *from their death in sin, and by the Holy Ghost (whereof they are partakers) made a meet habitation for God*, Eph. 2. 21, 22. 1 Cor. 3. 16. 2 Cor. 6. 16. *Which receiving* D. Owen.

Vital

Vital supplies from Christ its Head, encreaseth in Faith and Holiness, edifying it self in Love.

Under the Law, Ceremony, Shadow, Letter, and carnal Seed suited to Carnal Ordinances: But when the Substance and Spirit was come (under the Gospel) then only a Spiritual Seed, as most meet and sutable, must attend the Spiritual Worship and Spiritual Ordinances.

D. Tayl. And herein doth Dr. *Taylor* very well accommodate this Truth, *p.* 242. *They* (saith he) *that baptize Children, make Baptism to be wholly an outward* Duty, *a Work of the* Law, *a Carnal Ordinance; it makes us adhere to the* Letter *without regard of the* Spirit, *to be satisfied with* Shadows, *to return to* Bondage, *to relinquish the mysteriousness, the substance and spirituality of the Gospel; which Argument is of so much the more consideration, because under the spiritual Covenant, or the Gospel of Grace, if the Mystery goes not before the Symbol; (which it does, when the Symbols are consignations of Grace, as the Sacraments are) yet it alwaies accompanies it, but* never follows in order *of time. And this is clear in the perpetual Analogy of Holy Scripture.*

CHAP.

CHAP. VI.

Wherein Believers Baptism is confirmed to be the only true Baptism, from the Constitution of the Primitive Churches, who were formed not of Ignorant Babes, but of professing Men and Women, that upon Baptism were joyned together to observe all the Ordinances of Christ, which is also further evidenced by the Dedications of the Epistles to the Churches, and by the Epistles themselves.

THe Truth whereof appears not only from the Order directed unto in Christ's Commission, which (as already observed) requires, that men be first taught in the Faith. 2. That then they be baptized into the Faith. And then 3. That they be built up in the Faith, *viz.* in the place of teaching, the Church, or School of Christ. (The contemning which Order, as Mr. *Baxter* saith, is to contemn all Rules of Order.)

6. From the constitution of the Primitive Churches.

But also from the Pattern and Example the Apostles gave in observation of the aforesaid direction in planting the New-Testament-Churches we read of.

As *first* the Church of *Jerusalem.* *Jerusalem.*

Acts 2. 41, 42. *Then they that* gladly received *his Word, were baptized, and the same day*

day there were added *to them three thousand souls.* (The [*them*] that they were added to, appear to be the Baptized Disciples, mentioned *Acts* 1. 15, 21, 22.) *And so they continued in the Apostles Doctrine, Fellowship, breaking of Bread, and Prayers.* Where you have the Order fully observed. 1. Receiving or believing the Word. 2. Baptizing. 3. Church-fellowship in breaking Bread, and Prayer, &c.

And so in like manner you will find the self-same order was observed in all the Churches: As,

Samaria Secondly, The Church of *Samaria.*

Acts 8. 12. *Where it is said,* that when the *Samaritans* believed *Philip preaching the things concerning the Kingdom of God, and the Name of Jesus, they were* baptized *both Men and Women,* (but not a word of *Children.*)

Cesarea. Thirdly, The Church at *Cesarea.*

Acts 10. 47, 48. Where *Peter* upon *Cornelius* and his friends believing and receiving the Holy Spirit, said, *Can any man forbid water, that these should not be baptized, which have* received *the Holy Ghost, as well as* We? *Philippi.* *And he commanded them to be baptized.*

Fourthly, The Church of *Philippi.*

Acts 16. 14. It is said, *That* Lydia, *a Worshipper of God, heard us, whose* Heart the Lord opened, *that she attended unto the things that were spoken by* Paul, *and was baptized and her household.*

And Verse 32. *They said unto the* Jaylor, Believe *in the Lord Jesus Christ, and thou shalt be saved: And they spake unto him the Word*

of the Lord, and to all that were in his house. 33. *And he was baptized, he and all his straightway.* 34. *Believing in God with all his house.*

Where you have two Families baptized, but no Child mentioned in either, but only such who were capable to hear the Word of the Lord, and to believe the same.

Fifthly, The Church at *Coloss.* *Coloss.*

Col. 2. 10, 11, 12. Where the Apostle asserts, that that Church at *Coloss* was buried *with Christ in* Baptism, *wherein they were* risen *with him through the Faith of the* operation *of God.* Which cannot be truly said of any but professed Believers.

Sixthly, Concerning the Church at *Corinth*, *Corinth.* it is said,

Acts 18. 18. *And* Crispus *the chief Ruler of the Synagogue* believed *on the Lord with all his House, and that many of the* Corinthians, hearing, believed, *and were* baptized; and in 1 *Cor.* 1. 13. *Paul* tells the Church at *Corinth, That they were not* baptized *in his name.* And in 1 *Cor.* 12. 13. *That by* one Spirit *they were all baptized into* one Body, *viz.* That they were joyned to the Church by Baptism; of whom it is said, 1 *Cor.* 11. 2. *That they kept the Ordinances as they were delivered to them.*

Seventhly, Of the Church of *Rome*, it is *Rome.* written;

Rom. 6. 3. *Know ye not that so many of us as were* baptized *into Jesus Christ, were baptized into* his Death. *Therefore we are* buried *with him in Baptism into his* Death.

Eighthly, Of the Churches at *Galatia.* *Galatia.*

Gal.

Gal. 3. 26, 27. *For ye are all the Children of God by Faith in Christ Jesus. For as many of you as have been* baptized *into Christ, have* put on Christ.

Ephesus. And lastly, Of the Church at *Ephesus*, it is recorded,

Acts 19. 1, 2, 3. That *Paul* having past through the upper Coasts, came to *Ephesus*, and finding Disciples, said unto them, *Have you received the Spirit since you believed? and they said, No,* &c. *And he said, unto what then were you baptized?* &c.

By all which Scriptures it manifestly appeareth, that the New-Testament-Churches were formed only of baptized Believers, wherein we neither find one ignorant Babe, nor one unbaptized person a Member.

And that Infants have as little right to be admitted into the Church, and esteemed Members thereof, or to partake of the spiritual Ordinances therein, as they have to that initiating Ordinance, Baptism; It may further appear, if you do but consider, how incongruous it is to Reason and Sense to imagine, that little Children are any way concerned as Church-Members, either in the Dedications of the Epistles sent to the Churches, or in the Epistles themselves.

Children not concerned in the Dedications of the Epistles.

First, In the Dedications and Directions of the Epistles; as first, that to the Church of *Rome*, Rom. 1. 7, 8. Directed, *to the Beloved of God*, called to be Saints, *and whose Faith was spoken of through the whole World:* But can that be said of any Infants?

And secondly, Those Epistles to the *Corinthi-*

ans,

ans, are they not also directed, 1 *Cor.* 1. 2. to *those that are* sanctified *in Christ Jesus*, called *to be* Saints, *with all that in every place* call upon the Name *of Jesus Christ, our Lord and theirs, enriched with all* utterance *and* knowledge, &c. But what Ignorant Babe could be concerned therein?

And Thirdly, That Epistle written to the Church at *Ephesus*, Eph. 1. Is it not to *the* Faithful *in Christ, the* chosen, adopted, *abounding in* Wisdom *and* Prudence? But what poor Child could be intended thereby?

And Fourthly, In the Letter directed to the Church at *Philippi*: Is it not to *all the Saints in Christ Jesus, who have had their fellowship in the Gospel from the first day till then?* Phil. 1. 1, 5. But how can that be said of any Child?

And Fifthly, Those Epistles inscribed to the Church at *Thessalonica*; were they not *to such as did abound in* Love, Faith, Hope, Patience, *that received the Word in much affliction, and joy in the Holy Ghost*, &c. 1 Thes. 1. 2 Thes. 1. 3. But what Patience, Love, or Hope can be attributed to Children?

And lastly, those seven Epistles written to the *Asian* Churches, *Rev.* 2, & 3. wherein several Graces are commended, and sins reproved and threatned, and every one that had an Ear commanded to hear what the Spirit said to these Churches. But how could there be one Child concerned therein?

The Church of *England* in their Nineteenth Article, do acknowledge, that the visible Church is a number of Christians by profession. Church of *Eng.*

Dr. *Owen* gives a description of a Gospel-Chur.

Dr. *Owen* in his Catechism about *New-Testament-worship*, p. 89. tells us, *That a Gospel-Church is a Society of persons* called out *of the world, or their* Natural *worldly state, by the administration of the* Word *and* Spirit, *unto the obedience of the* Faith, *or the* Knowledge *and* Worship *of God in Christ, joyned together in an Holy Band, or by special Agreement, for the exercise of the communion of Saints in the due observation* of all the Ordinances of the Gospel, Rom. 1. 5, 6. 1 Cor. 1. 2. 1 Cor. 14. 15. Heb. 3. 1. Jam. 1. 18. Rev. 1. 20. 1 Pet. 2. 5. Eph. 2. 21, 22, 23. 2 Cor. 6. 16, 17.

And again in Page 106. *As the Apostles in their Writings do ascribe unto all the Churches, and the Members of them, a Participation in this effectual* Vocation, *affirming that they are* Saints, Called, Sanctified, Justified *and* Accepted *with God in Christ; (for which, he again cites the foregoing Scriptures) so many of the Duties which are required of them in that relation and condition are such,* as none *can perform to the Glory of God, their own benefit, and the edification of others,* (the Ends of all Obedience) *unless they are partakers of this* effectual Calling, 1 Cor. 10. 16, 17. 1 Cor. 12. 12. Eph. 4. 16.

M. *Baxt.* Mr. *Baxter* in his 10th Argum. to Mr. *Blake* hath these words, very significant to our purpose, *viz.* Paul *calleth all the baptized Church of* Corinth, *justified: None that professes not a justified Faith, are called justified therefore* none such should be baptized. *The Major is proved out of* 1 Cor. 6. 11. *Ye are* washed, *ye are* sanctified, *ye are* justified *in the name of the Lord*

Lord Jesus, and by the Spirit of our God. To which he adds, *I confess it is sad, that good men should be so unfaithful to the Truth, which is so precious, and is not their own, and which they should do nothing against, but all they can for it.*

Secondly, As Children are not concerned in the Dedications of the Epistles, so neither are they as Church-Members in the Epistles themselves, as may appear by a few instances; to which you may abundantly add in your reading the Epistles. 2. *Nor in the Epistles themselves.*

The first we shall mention is that 1 *Cor.* 6. 4. *If then you have Judgment of things pertaining to this Life, set them to judg that are* least *esteemed in the Church.* And that he meant least esteemed for Wisdom and Judgment, the fifth Verse explains. 1 Co. 6. 4

But Infants of 8 or 10 days old can neither judg nor speak: therefore we must necessarily conclude, there were no such Members in the Church of *Corinth.*

2. Another you have in 1 *Cor.* 10. 16, 17. compared with 11. 28, 29. *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? And the bread which we break, is it not the Communion of the Body of Christ? For we being many are one* Bread. *And whosoever doth eat and drink unworthily, shall be guilty of the body and blood of the Lord, and eateth and drinketh* Damnation *to himself, not discerning the Lords Body,* &c. But poor ignorant Babes without understanding, cannot possibly either examine themselves, or have the least discerning of the Lords Body, whether

considered as Symbolically or Mystically represented in that Ordinance.

Therefore were none such to be found in the Church at *Corinth*, nor in any other Gospel-Church, as Dr. *Owen* saith very well.

D. Owen. Dr. *Owen*, p. 103. *As God hath appointed Saints to be the seat and subject of all his Ordinances, having granted the right of them to* them alone, 1 Tim. 3. 15. *Instructing them with the exercise of that Authority which he puts forth in the Rule of his Disciples in this world: He hath also appointed the most holy institution of his Supper to denote and express that Union and Communion, which the Members of each of these Churches have by his Ordinance among themselves*, 1 Cor. 10. 16, 17. *The Cup of blessing which we bless, is it not the Communion of the Bloud of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one bread and one body, for we are all partakers of that one bread.*

How consonant (by the way) and agreeable both to Rule, Reason, and Righteousness, doth it appear to be, to admit men upon Profession of Faith, to both Ordinances, keeping thereby the right Subjects, as well as the due Order.

But how Childishly ridiculous it was in those first inventers of Infants Baptism for six hundred years, so well to observe the Order [*viz.* first to baptize, and then to communicate] and yet so miserably to miss it in the Subjects, applying the Spiritual Ordinances to Ignorant Babes?

And how much worse in the Protestant-Reformers, that so lamentably miss it both in the

the due Order, and right Subjects also?

Which the Prelate and Presbyter do in admitting Children to Baptism and Membership, but not to the Supper?

And the Independent more in point of Order, in admitting them to Baptism, but neither to Membership, nor the Supper.

A third observable Passage we have in 1 *Cor.* 12. 25, 26. Where the Apostle exhorts, *That there be no Schism in the Body, but that the Members should have the same* care *one for* another. 1 *Cor.* 12 25, 26.

But how ridiculous would this be to be applied to a little Ignorant Infant?

A fourth considerable Instance may be fetcht from 1 *Thes.* 5. 2, 5. Where the Apostle saith, *That they* all knew *perfectly, that the day of the Lord so cometh, as a Thief in the night.* That he speaks of all, is evident, *ver.* 4, 5. in these words, *But ye, Brethren, are not in darkness, that that day should overtake you, as a Thief: Ye* are all *the Children of the Day, and of the Light,* &c. 1 *Thes.* 5. 2, 4, 5.

But little Children that have no understanding, are no such Children of the Light, as to know perfectly, or in part the coming of the Day of God; for they know nothing at all of it: therefore no such Infants were Members of the Church at *Thessalonica.*

And fifthly, another convincing Passage we have in *Heb.* 6. 11, 12. The Apostle thus exhorting; *And we desire, that every one of you do shew the same* diligence *to the full assurance of hope to the* End, *that ye be not* slothful, *but followers of them, who* through Faith *and* Patience *inherit the Promises.*

But little Children can shew no such diligence to the full assurance of hope to the end, neither can they shew such diligence in following of them, who through Faith and Patience did inherit the Promises: For they have no understanding in Earthly things; How then can they understand Heavenly? *John* 3. 12. Therefore no such Babes were Church-Members in the Church of the *Hebrews*.

2. *From the Characters Christ gives his Disciples.*

And as a further proof against Infants Church-Membership, we may add some of the Characters Christ gives of his Disciples, *viz.*

John 8. 31, 32. *Then said Jesus to those Jews which believed on him; If ye* continue *in my* word, *then are ye my Disciples indeed, and ye shall know the Truth, and the Truth shall make you free.*

And *John* 13. 34, 35. *A new Commandment I give unto you, that you* love *one another, as I have* loved *you; That you also love one another: By this shall all men know that you are my* Disciples. And again,

John 15. 8. *Herein is my Father glorified, that you bear much* Fruit; *so shall you be my* Disciples. And again,

Luke 14. 27. *And whosoever doth not bear his* Cross, *and come after me, cannot be my Disciple.*

And *Verse* 33. *So likewise, whosoever he be of you, that* forsaketh not all *that he hath, cannot be my Disciple.*

But how absurd would it be to apply any of these Characters to little ignorant Infants?

And lastly, From that general Exhortation, that Christ gives to all his Disciples, *Luke* 21.

36,

36. *Mark* 13. 37. Watch *and* pray *always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man. And what I say unto you, I say unto* all, *Watch.*

But how ridiculous would it be to include a little Babe herein?

Which Argument about Church-Membership, we shall conclude with those full words of Dr. *Owen* so much to the purpose, *p.* 107. *viz.*

From all which it appears, who are the subject *matter of these Churches of Christ, as also the means whereby they come to be so, namely,* the Administration *of the* Spirit *and* Word *of Christ. As also by the Gifts and Graces of the Spirit given to them, to make* every one *of them meet for, and useful in that place, which he holds in such Churches, as the Apostle discourseth at large,* 1 Cor. 12. 15, 16, 17, to 27. Col. 2. 9. Eph. 4. 16. *It being manifest* (saith he) *that no* Ordinance *of Christ is appointed to be observed by his* Disciples, *no Communication of* Gifts *of the Holy Ghost is promised to them, but with respect unto these Churches of his Institution.*

CHAP. VII.

Wherein there is an Account of Believers Baptism, in a brief History thereof; not only from the Scriptures in the first Century, but from Humane Authors also, confirming the necessity of Instruction and Profession of Faith before Baptism, in all the Centuries. And that the Children of Christians, as well as Pagans, were not otherwise baptized; whereof you have some famous Instances, especially in the Fourth Century, of several eminent Christians that deferred the Baptizing of their Children till they could give an Account of their Faith. Collected out of several Authors, especially the famous Magdiburgensian *History.*

CENTURY I.

A brief Historical Account of Baptism from the Scriptures, both in its Original, and continued Practice, in the times of John *the Baptist, Christ, and his Apostles; in the first Century.*

The time when Baptism first began.

IN the fifteenth year of the Reign of *Tiberias Cæsar*, *Pontius Pilate* being Governour of

of *Judea*, and *Herod Tetrarch* of *Galilee*. &c. *Annas* and *Caiaphas* being the High *Priests*; the Word of God came unto *John* the Son of *Zacharias*, in the wilderness (where his Father dwelt) *Luke* 3, 1, 2, 3. *Luke* 1. 39. *viz.* By a *Commission* and Direction to him from *Heaven*, to *preach* and *baptize*, John 1. 33. Mat. 11. 30, 31. And who in *obedience* thereto, (*being the greatest Prophet that ever was born of a Woman*, Luke 7. 28.) did in all the Countries about *Jordan*, Luke 3. 3. *preach* the Doctrine of *Repentance* [or Regeneration] *Mat.* 3. 2. Mark 1. 4. Luke 3. 11, 12, 13, 14. And *Faith* in *Christ*, the promised *Messiah*, and his approaching *Kingdom*, Acts 19. 4. Mat. 3. 2. (whose fore-runner he *was*, to prepare his *way*, as foretold by the *Prophet Esay*, Luke 3. 4, 5, 6.) *Its divine Original.*

And then and there did he also *baptize* or dip in water the *penitent* Believers that flock'd to his *Ministry* from *Jerusalem* and all the *Land* of *Judea*, confessing their sins, *Luke* 3. 16. *Mark* 1. 8. *Mat.* 3. 5, 6. And upon no other *terms* did he admit to *Baptism*, but upon *Fruits meet for Repentance and amendment of Life*. For when the *Pharisees* and *Saduces*, who were *conceited* of their own *Righteousness*, and that they stood in no need of *Repentance*, *Luke* 18. 9. came to his *Baptism* without that due *Qualification* of *Repentance*, he refused them, *Mat.* 3. 7, 8, 9, 10. *Luke* 3. 7, 8. because they refused to accept it upon the aforesaid *terms*, tendred; and therefore 'tis said of them, *that they rejected the Counsel of God against themselves, not being baptized* with the Baptism of *John*, *Where, how, upon whom, and why Baptism was administred.* *Who are meet Subjects for Baptism.*

[*viz.* upon *the terms* John *offered it*] Luke 7. 29, 30. *whilst the Publicans and others did justifie God, being baptized by him, confessing their sins,* Math. 3. 6.

And this Ministration of *John* thus entred upon, is called the *beginning of the Gospel state,* or Kingdom of Heaven, *Mark* 1. 1, 2, &c.

When, where, and by whom Christ Jesus was baptized.

Whilst *John* was thus *Preaching* and *Baptizing, Jesus Christ* cometh from *Galilee* to *Jordan,* Mat. 3. 13. being about thirty years of Age, *Luke* 3. 23. to be *baptized* of him; which *John* (knowing him to be the *Messiah*) with modesty, in sense of his own unworthiness, forbad; saying, *I have need to be baptized of thee, and comest thou to me?* [implying that Christ through his personal holiness, had no need of such an addition from him; but he much rather to receive some such benefit from him] But our Saviour urging it as requisite and expedient to fulfil all Righteousness, *viz.* that it became him, who was to be our Example in all Obedience, and all his followers, so to conform to the Fathers appointment: Thereupon *John* consented, and dipped him in water; who, when he was *baptized,* went up straightway out of the *water,* and addressed himself by *Prayer* unto the Father, *Luke* 3. 21. And whilst he was at *Prayer,* the *Heavens* were *opened* unto him, *and he* [*viz.* John, *John* 1. 33.] *saw the Spirit of* God *descending like a Dove, and lighting upon him; and lo a voice from* Heaven, *saying, This is my Beloved Son, in whom I am well pleased,* Mat. 3. 13, *&c.* Which was to be a further confirmation to *John,* that he was the *Messiah.*

Jesus

Jeſus Chriſt being now *Qualified* with all *Prophetical Gifts* at his *Baptiſm*, doth (after his temptation, *Luke* 4. 1, &c.) enter upon his *Publick Miniſtry*, teaching in *Galilee* in their *Synagogues*, being glorified of all, *Luke* 4. 14, 15. Who afterwards came into the Land of *Judea* with his *Diſciples*, and tarried there with them, and *baptized*, all men flocking to his *Baptiſm*, John 3. 22, 26. *Making* and *Baptizing* now more *Diſciples* than *John*; though ('tis ſaid) that he himſelf *baptized* not, but his Diſciples, *John* 4. 1, 2. *The many Diſciples made by Chriſt's Miniſtry.*

Jeſus Chriſt after his Reſurrection, having received all *power* in Heaven and Earth, gives further direction to his Apoſtles about their Miniſterial Work; that whereas neither *John*'s nor his Miniſtration had extended further than the Territories of *Judea*, and the Jewiſh Nation and Profeſſion, as appears by his limitation of his firſt Miſſionaries, both the Twelve, and the Seventy, *Mat.* 10. 5, 6. *viz.* Not to go into the way of the Gentiles, nor to enter into any of the Cities of the *Samaritans*, but to ſeek only the loſt ſheep of the Houſe of *Iſrael*; doth now extend and enlarge his Commiſſion for preaching and baptizing all the world over, *viz.* to the Gentiles as well as the Jews; that whoever of either did repent and believe, ſhould now be baptized, and be entred into the Goſpel-Church, *Mat.* 28. 18, 19, 20. *Mark.* 16. 15, 16. *The renewing & enlarging the Commiſſion of Baptiſm after Chriſts reſurrection.*

And accordingly, in obedience hereto, the Apoſtles did practiſe throughout the whole world, receiving to Baptiſm thoſe, that, after inſtruction, did profeſs Faith in Chriſt, and bring *The believing Jews and Gentiles Baptized by the Apoſtles.*

bring forth fruits meet for Repentance; as appears from divers instances, both of Jews and Gentiles, *viz.*

At *Jerusalem.* The three thousand Jews in *Acts* 2. that had their hands in crucifying of Christ; who upon Repentance, gladly received the Word, were baptized, and added to the Church at *Jerusalem*, in the day of *Pentecost*, upon *Peter*'s Sermon, *Acts* 2. 37, &c.

At *Samaria.* The *Samaritans*, who after they believed *Philip*'s Preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, were baptized both men and women, *Acts* 8. 12.

Upon the way to *Gaza.* The Eunuch, upon *Philip*'s preaching to him, and the Evidence that he gave, that he believed in Jesus Christ with all his heart, was baptized by *Philip*, going down with him into the water, *Acts* 8. 35, *&c.*

At *Damascus.* *Paul*, after his *Conversion* and *Believing* in Christ, was by the Lord's special appointment, forthwith *baptized* by *Ananias* at *Damascus*, Acts 9.

At *Cæsarea.* *Cornelius* and his *Friends* and *Companions*, upon their *witnessing* their *Faith* in Jesus Christ, were *baptized* by *Peter* at *Cæsarea*, Acts 10. 47, 48.

At *Philippi.* *Lydia* and her *Household believing* in the Lord, were *baptized* at *Philippi* by *Paul*, Acts 16. 14.

And the *Jaylor*, in the same place, *believing* in *the Lord*, with all his house, were *baptized* by *Paul* and *Silas*, Acts 16. 33, 34.

At *Corinth.* The *Corinthians*, *hearing* and *believing*, were *baptized* by *Paul*, Acts 18. 18.

The

The *Colossians* were *baptized* in like manner, *Col.* 2. 10, 11, 12. At *Colos*

The *believing Romans* were also baptized, *Rom.* 6. 3. At *Rome*

The *Galatians believing* in Christ, were baptized, *Gal.* 3. 26, 27. In *Galatia.*

The *Ephesians* also, upon the profession of Faith, were baptized, *Acts* 19. 1, 2, 3. At *Ephesus.*

Thus have we gone through the *History* of Baptism, as we find it recorded in the Scriptures.

Secondly, *An* Historical *Account of* Baptism, *as we find it was upon the* Profession *of Faith owned to be practised by the Testimony of* Antiquity, *both in the* first, *as well as the* remaining Centuries.

IN the next place we shall *proceed* to give an *Account* of some *Humane Authorities* also; which we produce not for any *Proof*, but by way of *Illustration* only; because they may be of *weight* with *some*, and whereby it may be *manifest*, that not only *Scripture-Authority*, but even *Antiquity* it self (which hath been so much *boasted of*) is altogether for *Believers*, and not for *Infants-Baptism.* *Humane Antiquity for Believers Baptism.*

We shall begin with the account the *Magdeburgenses* do give us in their Excellent *History*; how they say they find the business of *Magdeburg.*

Baptism

Baptism to stand in this *first* Century, *viz.*

1. *The Subjects of Baptism.* *First*, As to the *Subjects* of Baptism; they tell us, that in this Age they find they baptized only the *Adult* or Aged, whether *Jews* or *Gentiles*, whereof they say we have *instances* in the 2, 8, 10, 16, & 19. Chapters of the *Acts*; but as to the *Baptizing* of Infants, they *confess* they read of no *Example*, *De Infantibus Baptizatis Exempla non legunt*, Magdiburg. Cent. 1. L. 2. p. 496. of the Edit. of *Basil*, in 7. Tomes.

2. *The Administrator.* *Secondly*, As to the *Administrators* of *Baptism*; they say, they find that other *Ministers* of the *Church*, besides the *Apostles*, did baptize, which in After-Ages came more especially to be fixed upon *Bishops*; though, in case of necessity, not only *Lay-men*, but *Women* also, were admitted to *administer* that Ordinance.

3. *The Place.* *Thirdly*, As to the *Place* of *Baptism*; they find it was as occasion offered; where *Rivers* and *Fountains*, and other Conveniences for *Baptizing*, were; and which was done as well *privately*, where only two *Persons*, *Philip* and the Eunuch were, as in a *great Congregation*, Acts 2.

Neither do they *find*, as they say, that the *Water* was in this Age first *consecrated* before Baptism, which with so much Ceremony was after *enjoyned* to be in *Fonts* and *Baptisterions* fixed in the Temples.

4. *The time* *Fourthly*, As to the *Time* when it was to be done; they say, they find it to be at any *fit season*, no certain *Day* or *Feast*, being either by *Christ* or his *Apostles* appropriated thereto, as after it was to *Easter* and *Whitsontide*.

Fifthly,

Fifthly, As to the *Manner* of Baptizing; It was by *Dipping* or *Plunging* in the Water into the *Name* of the *Father*, *Son* and *Holy Ghost*; which was (they say) so agreeable not only to the *sense* of the *Word*, which signifies *immersion* in water; but to the *Allegory* of *Death*, *Burial*, and *Resurrection*; to which the Apostle so properly *alludes*, Rom. 6. Col. 2. As also to the many places, where it is used for the *washing away* of sin; as, 1 *Pet.* 3. *Heb.* 2. 10. *Eph.* 5. *Tit.* 3. And in the 22. of the *Acts*, where they observe that *Ananias commands Paul to be baptized, and to wash away his sins*; which said Custom of Dipping the whole Body in water, was changed into sprinkling a little water in the face. 5. *The manner.*

Sixthly, As to the *Ceremonies*; they tell us, the parties baptized did *freely come* and offer *themselves*, professing their Faith, though not in any *formal* way of Confession, which after was *enjoyned*, and that without any *Gossips* or *Sureties*, to *confess* or *undertake* for them, which after was required both for the *Adult*, as for the *Infant*; neither were there any giving of *Names* in *Baptizing*, no *Exorcisms*, *Chrisms* or *Anointings*; no *Consignations*, *Albes*, *Salt*, *Spittle*; no *Gifts given* or *received*, no *Confirmation* or *Bishopping*, no *giving* of *Meats*, *Milk* or *Honey*; all which were after *introduced* and *enjoyned*, as you will hear, *Magdiburg.* Cent. 1. L. 2. ch. 6. p. 496, 497. 6. *The Ceremonies.*

Clemens asserts who are the *right* Subjects of Baptism, and in what Order they *ought*, after due *Examinations* and *Instructions*, to be *baptized*. As saith *Ignatius.*

Jacob

Jacob Merningus in his *Hist. of Baptism*, p. 2. upon 2 Cent. p. 209. out of *Clem.* 3. Epist. Also *Dutch Martyrology*.

Ignatius. *Ignatius* in his Discourses about Baptism, asserts, that it ought to be accompanied with Faith, Love and Patience after Preaching; as you will find in his Letters to *Polycarp. Tralienses*, and in his Letters to them of *Philadelphia*: For which,

See *H. Montanus*, p.45. And *Jacob Du Bois* p. 16. to 22. and the *Dutch Martyrology*, called ahe *Bloudy Theater*, Century 1.

Auxibius. *Auxibius* was baptized upon *Confession* of Faith, by the Apostle *Mark*; as *Jacob Merningus*, p. 578. out of *Metaphrastes*, by D. *Vicecomes*, L. 1. Ch. 4. in the Life of *Auxibius*.

Waldenses. The *Waldenses* and *Albigenses* did in this Age *profess* and *practise* the baptizing of Believers. D. *Balthazar Lidius*, in his Treatise of the Church, *p. 2. col.* 2. out of *Renarius*.

Britains. The Ancient *Britains*, who practised the *Baptizing* of Believers, did by *Evangelists* sent from the *Apostles* themselves, receive the *Gospel* under *Tiberius the Emperour*; as saith *Gildas*, in his Book, called *De Victoria Aurelii Ambrosii*.

CENT.

CENTURY II.

AS to Baptism in the second Century, they say, *Cent.* 2. *c.* 6. *p.* 109. That it doth not appear by any approved Authors, that there was any mutation or variation from the former; and in confirmation thereof, quote what **Justin Martyr** saith in his second Apology to *Ant. Pius the Emperor.* Which because it is so considerable an Instance, I shall give it you at large, as I find it in the Apology it self in the words that Mr. *Baxter* himself hath rendered it in his Saints Rest, *c.* 8. *sect.* 5. *viz.* *Justin Martyr.*

I will declare unto you how we offer up our selves to God after that we are renewed through Christ. Those amongst us that are **Instructed in the Faith, and believe** *that which we teach them is true, being willing to live according to the same, we do admonish to fast and pray for the forgiveness of sins, and we also fast and pray with them: And when they are brought by us into the Water, and there as we were* **new born,** *are they also by new birth renewed; and then in calling upon God the Father, the Lord Jesus Christ, and the Holy Spirit, they are washed in Water. Then we bring the Person thus washed and instructed to the Brethren, (as they are called) where the Assemblies are, that we may pray both for our selves and the new illuminated Person, that we may be found by true Doctrine, and by good Works worthy observers and keepers of the Commandments, and that we may attain Eternal Life and Salvation. Then Bread and Wine being brought to the chief Brother (so they*

call the chief Minister) he taketh it and offereth Praise and Thanksgiving to the Father, by the Name of the Son and Holy Spirit, And so awhile he celebrateth Thanksgiving: after Prayers and Thanksgiving, the whole Assembly saith, Amen.

Thanksgiving being ended by the President (or chief Guide) and the consent of the whole People, the Deacons, as we call them, do give to every one present part of the Bread and Wine, over which Thanks was given, and they also suffer them to bring it to the absent.

This Food we call the Eucharist; to which no man is admitted, *but only he* that believeth *the Truth of the Doctrine,* being washed in the Laver of *Regeneration for Remission of sins, and that so liveth as Christ hath taught.* And this, ☞ saith Mr. *Baxter,* is, you see, no new way.

This *Justin Martyr* is believed to have been converted to Christ within thirty years after the Apostle *John,* when it is credible also very many were living, who had been frequent Auditors of the Apostle, who was beheaded under *Verus* the Emperor.

Now they that shall consider this description he makes of the Christian Baptism, and the manner that Christians were admitted after it, into the Churches of Christ in those dayes, can hardly, I presume, pick out any good warranty for Infants-Church-Membership, or Baptism out of the same.

Dionysius Alexandr. *Dionysius Alexandrinus* in his *Fifth Book of Baptism, writing to Sextus Bishop of* Rome, testifies, that it was their *Custom* to Baptize upon *Profession of Faith*; and that one who had been

been *baptized* by Hereticks, not upon *Profession of Faith*, did desire to be so *baptized*, accounting his former for *no Baptism*.

Eusebius Pamphilius, Eccl. Hist. *Edit.* 1588. *Lib.* 7. *Ch.* 8. out of *Dionysius*. Also *Dutch Martyrol.* Cent. 2.

Clemens Alexandrinus wrote largely for Baptism accompanying *Faith* and *Repentance*; not at all mentioning that of Infants: saying, that the Baptized ought to be Children, *viz.* in *malice*, but not in understanding; even *such Children*, who, as the *Children of God*, have put off the old man, and the Garment of wickedness, and have put on the new man. *Jac. Merningus*, Hist. Bapt. *part.* 2. *p.* 213, 214. *Clemens Alexandr.*

Walafrid Strabo saith, That no *Children*, but aged, understanding *persons*, were, upon profession of Faith, baptized *this Age*. Walafrid Strabo, *in Eccl. Hist.* c. 26. *Vicecom.* L. 1. ch. 30. *Walafrid Strabo.*

CENTURY III.

IN this third Century, they say as to the Rites of Baptism in the *Asiatick* Churches, they have no testimony as to any Alteration; but concerning the *African* Churches, they give some account, and of the great corruptions creeping into the Church, respecting this Ordinance of Baptism at least in Opinion (though as to practice, they say they cannot give any particular Instance) both as to Subject, Time, Manner, and Ceremonies. *Cent.* 3. c. 6. p. 123, 124, 125.

They tell us, That *Tertullian* in his Book *De* *Tertullian*

Baptismo, oppoſeth himſelf (by ſeveral Arguments at large) to ſome that aſſerted Infants Baptiſm, *affirming*, That the Adult were the only *proper Subjects of Baptiſm*; *becauſe*, *ſaith he*, *Faſting*, *Confeſſion of ſins*, *Prayer*, *Profeſſion*, *Renouncing the Devil and his Works*, *is required from the Baptized.*

And further, *Tertullian* in his Book of *Repentance*, c. 6. That we are not baptized, becauſe we ſhould *ceaſe* from ſin, but becauſe we *have ceaſed* from *ſin*, and are *purified in heart*; referring the *Oppoſers* of Chriſtian Baptiſm to the *Practice* of the Churches of *Corinth*, *Philippi*, *Theſſalonica*, *Epheſus*, and *Rome*, &c. Mentioned by *Jacob du Bois*, in his *Aſſurance*, Printed 1648. *p.* 47, 24.

Origen. *Origen* ſaith, They are rightly baptized who are waſhed unto *Salvation*, but ſo was not *Simon Magus*; He that is *baptized unto ſalvation* receives *the water* and the *Holy Ghoſt*, which *Simon did not*, but *water* only.

Hom. 6. upon *Ezek.* c. 16. v. 4. *Montanus* p. 36, 37.

And further, in his Commentary upon *Rom.* 6. ſaith, That ſuch *Baptiſm* as was *accompanied* with the *crucifying* of the *Fleſh*, and riſing again to *newneſs* of Life, was the *approved* Baptiſm.

How *Origen's* writings were injured by *Ruffinus*, and made to ſpeak for *Iufants-Baptiſm*, contrary to Truth, appears by *Eraſmus* upon the Life of *Origen*, Printed before his *Works*; as *Jacob Merningus*, p. 283, 291. and *Montanus*, p. 29, to 35. 42, 43.——Whereof more hereafter.

Mr.

Mr. *Baxter* is pleased to give us this farther account of Baptism in this Age, in his *Saints Rest, Part* 1. *c.* 8. *Sect.* 5. in these words, *viz. That* Tertullian, Origen, *and* Cyprian, *who lived, saith he, in the second and third Centuries, do all of them affirm, that in the Primitive times,* none were baptized *without an express covenanting, wherein they renounced the World, Flesh, and Devil, and ingaged themselves to Christ, and promised to obey him.* M. *Bax.*

And again, he is pleased to tell us in his defence of the Principles of Love, *P.* 7. in these words. *That he knew that in the days of* Tertullian, Nazianzen *and* Austin, *Men had liberty to be baptized, or to bring their Children, when, and at what age they pleased, and that none were forced to go against their Consciences therein. And that he knew not that our* Rule or Religion *is changed, or that we are grown* any wiser or better *than they.*

Eusebius Lib. 6. Hist. Eccles. saith, *That* Origen *was appointed by* Demetrius, *to be at* Alexandria *a* Catechist, that is, *a Teacher of those that were Disciples and Scholars in the Faith; which Office, before his time after the Apostles,* Plautius *and* Clemens *did execute, whose Disciples, he saith, were* Plutarch, Serenus, Heraclus, *and* Heron; *and that a Woman, after she was baptized with Water, was, as a Martyr, put to death, and baptized with fire for Christ's sake: after* Origen, Heracles; *and after him* Dionysius *taught in the said School of* Alexandria, *those that were to be instructed in the Faith before Baptism. And again, in* lib. 7. ch. 8. *There was with us a Brother which believed, who* *Eusebius*

being present among those that were to be baptized, and heard how they were questioned, and how they answered, came weeping to me, and desired of me to be cleansed, and washed by Christian Baptism.

Cyril. *Cyril* exhorts his *Auditors* that they would not go to *Baptism* as the *Guest* in the Gospel, who had not on the *Wedding-Garment*: but having their sins first *washed* away by *Repentance*, they might be found worthy at the *Marriage* of the Lamb.

Cyril in Catech. 2. Mystog. Bapt. Histor. p. 318.

Twisk. *Justinus*, after he had instructed *Virianus*, *Marcalinus*, and *Justinus*, three Learned men, in the Faith, baptized them.

Twisk, Chron. *lib.* 3. *p.* 68. *D. Martyrol.* Cent. 3.

Pancratius, after he had been *instructed* in the *Faith*, was baptized at fifteen years old.

Twisk Chron. *lib.* 3. *p.* 71. *D. Martyrol.* Cent. 3.

Pontus, the Son of a *Christian man*, was after his *Instruction* in the Faith, *baptized* by *Pontianus*.

Twisk Chron. *lib.* 3. *p.* 73.

Nemesius, with many others that were *instructed* in the *Faith*, after the keeping of a *Fast*, were baptized at *Rome*.

Twisk Chron. *p.* 75. *D. Martyrolog.*

CENT.

CENT. IV.

IN this Age they tell us, That it was the universal practice to baptize the Adult upon profession of Faith, and for which they give us several Authorities out of the Learned Fathers and Councils at that time, some whereof you have, as followeth.

Athanasius contra Arianos. *Our Saviour,* saith he, *did not slightly command us to baptize: For, first of all, he said,* **Teach**, *and then* **Baptize**, *that true Faith might come by teaching, and Baptism* **perfected** *by* **Faith**. Athanas.

Hilary, Lib. 2. de Trinitate. *The Lord hath commanded to baptize into the Name of the Father, the Son, and the Holy Ghost; that is, upon confession of the beginner, the only begotten, and him that was given.* And farther, the said *Hilary* prayeth thus to God; *O living Lord, preserve my Faith, and the Testimony of my Conscience; so that I may always keep what I have confessed in the Sacrament of my Regeneration, when I was baptized in the Name of the Father, Son, and Holy Spirit; namely, that I may worship thee, O God our Father, with thy Son, and stir up thy Holy Spirit in me, which proceedeth or goeth out from thee.* Hilary.

And again saith, *That all the Eastern Churches did only baptize the* **Adult**.

Basil contra Eunomium, *lib.* 3. *Must the faithful be sealed with Baptism? Faith must needs precede and go before.* And in his Exhortation to Baptism, saith, *That* **none** *were to be baptized but the* **Catachumens**, *and those that* Basil.

were duly instructed in the Faith.

Gregory Nazianzen. *Gregory Nazianzen*, in his third Oration, saith, *That the Baptized used in the first place to* confess their Sins, *and to renounce the Devil and all his Works before many witnesses.* And again, *That none were baptized of old, but they that did so confess their sins: and how dangerous it was headily, and without due preparation, to partake thereof.*

He therefore adviseth, *That the Baptism of Infants be* deferred *till they could give an* Account *of* their Faith, *as* Dr. *Taylor*, p. 239.

Ambrose. *Ambrose* saith in his Third Book *De Sacramentis*, c. 2. *That the baptized did not only make confession of his Faith, but was to desire the same.*

And in his Second Book *De Spiritu Sancto*; *In our Sacrament*, saith he, *there are three Questions propounded, and three Confessions made, without which none can be washed.*

Arnobius *Arnobius*, in Psal. 146. *Thou art not first* (saith he) *baptized, and then beginnest first to effect and embrace the Faith: but when thou art to be baptized, thou signifest unto the Priest what thy desire is, and makest thy confession with thy mouth.*

Jerom. *Jerom* upon *Matthew*, saith, *The Lord commanded his Apostles, that they should first* Instruct and Teach *all Nations, and afterwards should baptize those that were instructed in the Mysteries of the Faith; for it cannot be*, saith he, *that the Body should receive that Sacrament of Baptism, till* the Soul have *before received the true Faith.*

Jerom saith, *That in the Eastern Churches, the*

the Adult *were only baptized; in his Epist. against the Errors of* John *of* Jerusalem. And again, in his Epistle to *Pamachius*, saith, *That they are to be admitted to Baptism, to whom it doth properly belong*, viz. *those only who have been* Instructed in the Faith.

Athanasius desends Baptism, after profession, to be according to Christ's Command, against those that pretend it might be administred before profession: *For*, saith he, *our Saviour hath not simply commanded to baptize, but first said, Teach, then Baptize; because true Faith proceeds from Teaching, and Baptism then rightly follows Faith*; In his third Sermon against the *Arians*. As *Merning*. part 2. cent. 4. pag. 370. *Athanas.*

And the said *Merning*. saith, *p.* 360. That the Book called *Questions out of the Holy Scripture*, fathered upon *Athanasius*, speaking contrary hereto, is false and spurious. And so saith *Montanus* also, *p.* 69.

Marius Victorinus against the *Arians*, in his third Book, saith, That every Believer that is baptized upon profession of Faith, receives the holy Spirit, and is made more holy thereby, *Merning*. p. 305. *Victorin.*

Ephrim Syrus relates, That in his time, it was the manner or custom, when any one was baptized, to declare they did forsake the Devil and all his works, *viz.* Adultery, Uncleanness, Lying, Stealing, *&c.* And that the baptized used to confess their sins; In his Third Oration of *Baptism*. *Ephrim Syrus.*

And again, in his Book of *Repentance*, saith, that the Baptized did confess their sins, and testified

stified their Faith before many witnesses. As *Mermingus*, pag. 328., 336.

Epiphan. *Epiphanius*, after Bishop of *Cyprus*, was, with his Sister, baptized upon profession of Faith, by *Stephanas*, and did immediately receive the Lord's Supper with 108 persons of the Church; as *Vice-comes*, out of *Metaphrastes*, l. 1. c. 30. *Epiphan.*

Epiphanius did afterwards himself assert for Doctrine, That none ought to be baptized without some good assurance for the same, and a confession of Faith, *Merning.* p. 366.

Decrees

Decrees of Councils.

IN the Fourth Council of *Carthage* it was determined, That **whoever** was to be **baptized**, should give in his **Name**, and that then after due **Examinations** and **Preparations**, Baptism was to be administred, *Magd. Cent.* 4. c. 6. p. 417. *C. Carth.*

In the Council of *Laodicea*, in their 46. Canon, it was determined, that the baptized should **Rehearse** the **Articles** of the Creed, *Magd. Cent.* 4. 418. *C. Laod.*

In the 6th Canon of the Council of **Neocesaria**, It is said, *That Confession and free choice was necessary to Baptism*, Magd. Cent. 4. 616. *C. Neo.*

Grotius in his Annotat. upon *Mat.* 19. saith, *That the Canon of the Synod of* Neocæsaria, *held in the year* 315. *Determined, that a Woman with Child might be baptized, because the Baptism reached not the fruit of the womb; because in the Confession made in Baptism, each ones free choice is shewed: From which Canon*, saith he, Balsamon *and* Zonaras *do infer, That an Infant cannot be baptized, because it hath no power to confess or chuse the Divine Baptism.* *Grotius.*

Dr. *Taylor*, upon mentioning this Canon, p. 238. saith, *It speaks Reason, and it intimates a practice, which was absolutely universal in the Church, of interrogating the* Catechumeni *concerning the Articles of their Creed, which is one Argument, that either they did not admit* D. *Taylor*

Infants

Infants to Baptism, or that they did prevaricate egregiously in asking questions of them who themselves knew were not capable of giving answers.

And in farther assurance and confirmation of this great truth, you have most remarkable Instances of several of the most eminent persons of this Century, that were not baptized till aged, though the Off-spring of believing Parents, *viz.* Basil, Gregory Nazianzen, Ambrose, Chrysostome, Jerom, Austin, Nectarius, Constantine, Theodosius, *&c.* And for proof whereof, take the following Authorities.

Basil baptized aged

Osiander, *Cent.* 4. l. 3. c. 42. p. 371. saith, *That* Basil the great, *Bishop of* Cæsarea, *the Son of* Basil *Bishop of* Nicene, *and his Wife* Eumele, *whose Grandfather was a Martyr, under the persecution of* Maximinus, *was tenderly educated like a second* Timothy *under his gracious Mother, became a learned man, and a great Preacher, and after baptized in* Jordan *by* Maximinus *the Bishop, as he saith, is declared by* Vincentinus in speculo: and for which Story he also quotes *Socrates*, l. 4. c. 26. *Sozom.* l. 6. c. 34. *Magd. cent.* 4. c. 10. p. 939.

Gregory Nazianzen baptized after 20 years old.

Osiander, Cent. 4. l. 3. c. 43. p. 380. tells us, *That* Gregory Nazianzen *was the Son of* Gregory *Bishop of* Nazianzen, *by his Wife* Nonna, *a very pious holy Woman, and instructed this her Son, as* Hannah *of old did* Samuel, *who in the* 20th *year of his Age was baptized.*

Constantine baptized aged.

Hugo Grotius, Annot. in *Mat.* 19. 14. saith, *It was no small Evidence that Baptism of Infants many hundred years was not ordinary in the* Greek *Church; because not only* Constantine *the great,*

the

the Son of Helena, *a zealous Christian, was not baptized till aged. But also* Gregory Nazianzen, *Who was the Son of a Christian Bishop, and brought up long by him, was not baptized till he came to years*; as is, saith he, related in his Life.

Paulinus in *vita Ambrosii*, saith, *That* Ambrose, *born of Christian Parents, his Father's Name was* Ambrose, *and his Mother's* Marcelina, *remained instructed in the Faith, unbaptized, till he was chosen Bishop of* Milan, *at which time he received Baptism.* *Ambrose* baptized after Bish. of *Milan.*

Hugo Grotius farther, upon *Mat.* 19. tells us, *That* Chrysostome *was born of Christian Parents, and educated by* Miletius *a Bishop, was not baptized till past* 21 *years*; *who adds farther, That many of the* Greeks *in every age unto this day, do keep the custom of deferring the Baptism of little ones, till they could themselves make a Confession of their Faith.* *Chrysost.* baptized at 21.

Erasmus in Vita *Hieronymi*, testifies, *That* Jerom, *born in the City of* Strydon *of Christian Parents, and brought up in the Christian Religion, was baptized at* Rome *in the* 30*th year of his age.* *Jerom* baptized in his 30th year.

Walafridus Strabo, who lived about 840. *in his Book* De Reb. Eccl. *cap.* 26. saith, *That in the first times the Grace of Baptism was wont to be given to them only who were come to that integrity of mind and body, that they could know and understand* what profit was to be gotten by Baptism, *what was to be* confessed and believed, *what lastly was to be* observed *by them that are new-born in Christ, and confirms it by* Austin's *own Confession of himself, continuing a* *Austin* baptized about the 30th. year of his age.

Catechumenus

Catechumenus, *long afore baptized: But afterwards Christians understanding Original sin, and lest their Children should perish without any means of Grace, had them, he saith, baptized, by the Decree of the Council of* Africa; *and then adds, how Godfathers and Godmothers were invented, and the superstitious and impious consequent of it,* &c.

Nauclerus Generat. 14. *An.* 391. saith, Austin *the Son of the virtuous* Monica, *being instructed in the Faith, was baptized when he was about* 30 *years of age.*

Vossius De Baptismo, *p.* 106. saith, *That* Nectarius *was made Bishop of* Constantinople *before he was baptized.*

Theodosius baptized aged.

Historia Tripartita, l. 1. affirmeth, *That* Theodosius *the Emperor, born in* Spain, *his Parents being both Christians, was even from his youth instructed and educated in the Faith; who falling sick at* Thessalonica, *was by* Achalio baptized, *and thereupon, recovered of his sickness.*

Monsieur Daille, *the learned* French-man, a great searcher into Antiquity, in his Book called *The Use of the Fathers,* saith, *In ancient times they often deferred the* Baptism *of* Infants; *as appeareth by the* History of Constantine the Great, Constantinus, Theodosius, Valentinian, Gracian, and in St. Ambrose, and *also by the Orations of* Greg. Nazianzen, *and* St. Basil, *on this Subject*; and some of the *Fathers have been of opinion, that it is fit it should be* deferred: but *whence is it,* saith he, *that the very mentioning hereof is scarce to be endured at this day?* lib. 2. p. 149.

Dr.

Dr. *Field*, on the Church, *p.* 729. saith, *That very many that were born of* Christian Parents, *besides those that were converted from* Paganism, *put off their Baptism for a long time, insomuch that many were made Bishops before they were baptized.* *D. Field.*

Beatus Rhenanus, in Annot. sup. Tert. saith, *That the old Custom was, that those that were come to their full growth, were* baptized *with the Bath of Regeneration; which Custom*, saith he, *was observed till the time of* Charles *the Great, and* Lodowick, *Emperors; as by the Statutes by them established, appeared*, &c. *B. Rhen.*

Mr. *Den*, besides the former Instances of the Children of Christian Parents not baptized till aged, adds, *Pancratius, Pontius, Nazarius, Tecla, Luigerus*, and *Erasma Tusca, Monica* Austin's Mother, *and the three Sons of* Leonilla. Mr. *Den.*

Dr. Jer. Taylor *in his* Lib. Proph. *p.* 239. affirms out of an Antiquity, *That the Parents of* Austin, Jerom, *and* Ambrose, *although Christians, did not* baptize *their Children till they were thirty years of age; and that it will be very considerable, in the example, and of great efficacy for destroying the supposed necessity of derivation of Infants-Baptism from the Apostles.* *D. Taylor.*

Dr. *Barlow*, now Dr. of the Chair at *Oxford*, a person of great Learning and Eminency, hath these words in a Letter I have seen in Print, viz. *I do believe and know, that there is neither* Precept nor Example *in Scripture for* Pedo-Baptism, *nor any just evidence for it for above* 200 *years after Christ; that* Tertullian *condemns it as an unwarrantable Custom, and* Nazianzen *D. Barl. Letter.*

anzen *a good while after him, dislikes it too; sure I am, that in the primitive times they were* Catechumeni, *then* Illuminati *or* Baptizati; *and that, not only Pagans, and Children of Pagans converted, but Children of Christian Parents.*

The Truth is, I do believe Pædo-Baptism, *how, or by whom, I know not, came into the world in the second Century, and in the third and fourth, began to be practised; though not generally, and defended, as lawful, from the Text grosly miss-understood,* John 3. 5. *Upon the like gross mistake of* John 6. 53. *they did for many Centuries, both in the Greek and Latine Church, communicate Infants, and give them the Lord's Supper; and I do confess, they might do both as well as either: But although they baptized some Infants, and thought it lawful so to do; yet* Austin *was the first that ever said it was necessary:* and farther saith,

I have read what my learned and worthy Friends Dr. Hamond, *Mr.* Baxter, *and others say in defence of it, and I confess I wonder not a little, that men of such great parts should say so much to so little purpose; for I have not as yet seen any thing like an Argument for it.* Thus far Dr. *Barlow.*

CENT.

CENTURY V.

BElievers Baptism was asserted in this Age, and the grounds thereof, by many of the Learned Writers; whereof you have the following Instances.

Chrysostome saith, *That the time of* **Grace** *or* **Conversion** *was the only fit time for Baptism, which, he saith, was the season in which the three thousand in Acts* 2. *And others afterwards were* baptized. *Chrysost.*

And again, *In Baptism the principal thing to be look'd after, is the Spirit by which the Water is made effectual; for,* saith he, *in the Apostles time the Baptism of Water, and the Baptism of the Spirit were different things, and done at different times,* Magd. Cent. 5. p. 363.

And again, *As* Isaac *was brought forth by the Word of Promise, so must we be born by the Word of God, which only makes Baptism powerful and effectual,* 364.

Austin *himself, in his Book* De Fide & bon. oper. *cap.* 6. saith, *That none without due Examination, both as to Doctrine, and Conversation, ought to be admitted to Baptism,* Cent. 5. p. 654. *Austin.*

And again, *That no ignorant or scandalous Person ought by any means, without due Instruction and fruits of Repentance, to be admitted to Baptism,* p. 654, 655.

Austin's *Creed, and* Chrysostome's *Creed also, were calculated for the* Catechumeni, *for their better instruction before Baptism,* pag. 655.

The Names and Qualities of several Adult persons that were baptized in this Age, are inserted, *p.* 655.

Synesius. *Synesius Syrenemus* was baptized upon profession of Faith, by *Theophilus*, and then made Bishop of *Tolomeus*.

Twisk Chron. p. 402. *Dutch Martyrol.* cent. 4.

Cyrillus Alexandrinus, lib. 7. *contra Julianum*, saith, When we lay aside the darkness of our mind, and leave the Devices of Satan, and wholly quit his Service, we declare thereby our Faith and meetness for Baptism. *Dutch Martyrol.* cent. 4.

Faustus Regiensis *Faustus Regiensis*, a Bishop of *France*, taught in this Age, that the will and desire of the party that comes to Baptism is necessarily required. *Merning.* p. 425.

Evagr. *Evagrius* saith, That they that have been instructed and enlightned in the Word of God, were the proper Subjects of Baptism. *Merning.* p. 421.

Fulgentius. *Fulgentius* saith, That none can be saved but the penitent Converts, who after Faith, receive Baptism.

Vicecomes, lib. 3. c. 3. *ex Fulgentio.*

CENT.

CENTURY VI.

IN this Age, the Adult, upon profession of Faith, were baptized.

Gregory, *l.* 4. *c.* 26. saith, *That a Sermon was used to be preached to those that were to be baptized, and that the Pomps of the Devil were used to be renounced before Baptism; and that the hearts of Believers are, through Grace, cleansed thereby.* Gregory.

Gregory, *In Baptism, the Elect receive the Gift of the Spirit, whereby also their understandings are enlightned in the Scriptures, and that by Faith in Baptism all sins are relaxed,* Cent. 6. p. 226, 227.

Cassiodorus calls Baptism *The Divine Fountain, wherein the Faithful have the new Creature brought forth,* Cent. 6. p. 226. Cassiodor.

Olympiodorus saith, *Our Spiritual Life is one and the same, effected with our Spiritual death; for they who are born, are buried with Christ in Baptism,* p. 226.

The Council of *Agathen* Decreed, *That the Articles of Faith be first preached to the persons to be baptized, before their Baptism* Vicecomes, out of the History of Baptism, p. 482. C. Agath

CENTURY VII.

Brac. C. THe *Bracaren's* Council in *Spain*, decreed, *That no Adult person, but such who had been well instructed, and Catechised, and duly examined, should be baptized.* Cent. 7. 146.

C Const. The Sixth Council of *Constance* ordained, *That none should receive Baptism without rehearsing the Creed, and Lord's Prayer*, 146.

C. of Tol. The Council of *Toletanus*, in the Fifth Chapter, saith, *That by being dipt into Water, we do, as it were, descend into Hell; and by rising up out of the Water, we do witness a Resurrection.*

Paulinus *baptized in the River* Trent *in* England, *a great number both of men and women at Noon-day*, Bead. *l.* 2. *c.* 16. *cent.* 7. 145.

In *Egypt* the Christians departed from the practice of *Rome* in Baptism, placing it upon Apostolical Foundation, viz. *That Faith should first be taught before Baptism*, Vicecomes, *l.* 2. *c.* 3.

CENTURY VIII.

BEde saith, *That men were first to be instructed into the knowledge of the Truth, then to be baptized, as Christ hath taught; because without Faith it was impossible to please God*, Cent. 8. *p.* 220.

And again, *As the body is visibly cleansed by Water, so the soul of the faithful is invisibly cleansed by Baptism.*

And again, *Only that kind of Baptism where the Spirit of the Lord regenerates, is effectual*, 223.

And again, *If the Word or Water be wanting, it is no Baptism*, p. 218.

And

And again, upon *John* 3. *All thoſe that came to the Apoſtles to be baptized, were inſtructed and taught concerning the Sacrament of Baptiſm, then they received the holy adminiſtration thereof.*

Haimo *in* Poſtil. upon *Mat.* 28. *Go and teach all Nations, Baptizing them,* &c. fol. 278. *In this place,* ſaith he, *is ſet down a Rule how to baptize; that is, that Teaching ſhould go before Baptiſm*; for he ſaith, *Teach all Nations, and* then he ſaith, *Baptize them: for he that is to be baptized, muſt be firſt inſtructed, that he firſt learn to believe that which in Baptiſm he ſhall receive*; *for as Faith without works is dead, ſo works, when they are not of Faith, are nothing worth.* Haimo.

The Council of *Paris*, in the time of *Ludo. Pius*, decreed, *chap.* 6. *That none be admitted to Baptiſm, but thoſe that were inſtructed in the Myſteries of Faith.* *C. Paris.*

In the Council of *Laodicea*, *Tit.* 46. It was decreed, *That thoſe that will come to Baptiſm, ought firſt to be inſtructed in the Faith, and to make a Confeſſion thereof.* *C. Laod.*

CENTURY IX.

Rabanus, cap. 4. ſaith, *That the Catechiſm which is the Doctrine of Faith, muſt go before Baptiſm*; *to the intent that he that is to be baptized, may firſt learn the myſteries of Faith.* And farther, he ſaith, *The Lord Chriſt anointed the eyes of him that was born blind, with Clay made of Spittle, before he ſent him to the Water of* Shiloah, *to ſignifie, that he that is to* Rabanus

be baptized, must first be instructed in the Faith concerning the Incarnation of Christ; when he doth believe, then he is to be admitted to Baptism, to the intent that he may know what the Grace is which he receiveth in Baptism, and whom, he afterwards in duty ought, and is bound to serve.

Albinus. *Albinus* saith, *Three things are visible in Baptism,* viz. *The Body, the Water, and the Administrator; and three things are invisible, the Soul, Faith, and the Spirit of God, which being all joyned by the Word, they are effectual in that Sacrament,* Cent. 8. p. 225.

Damasc. Damascenus. *We are buried with the Lord in Baptism, as saith the Apostle,* p. 220.

Raphan. *Rabanus* again saith, *That the Adult were first to be instructed in the Faith, and duly examined before they were baptized: And that as* Noah *and his Family were saved by Wood and Water, so the faithful are saved by Baptism, and the Cross,* cent. 8. p. 144.

Remig. *Remigius* saith, *That Faith is the principal thing in Baptism; for without it, it is impossible to please God,* p. 145.

Walafr. Strabo. *Walafrid Strabo,* who lived about 840. In his Book *De Reb. Eccl. c.* 26. saith, *That in the first times, the Grace of Baptism was wont to be given to them only, who were come to that integrity of mind and body, that they could know and understand what profit was to be gotten by Baptism; what is to be confest and believed; what lastly, is to be observed by them that are new-born in Christ: and confirms it by* Austin's *own Confession of himself, continuing a* Catechumenus *long before Baptism. But afterwards, understanding Original sin, and lest their Children*

should

should perish without any means of Grace, had them, he saith, *baptized according to the Council of* Africa, *&c.*

CENTURY X.

Ausleberius saith, *That the Faithful are born not of blood, but of God*; viz. *of the Word of God preached, and of the Baptism of God duly administred*; *by which Sacraments*, saith he, *God's Children are begotten.* Cent. 10. p. 186. Ausleber.

Smaragdo, on *Mat.* 28. *First, men are to be taught in the Faith*; *then after, to be baptized therein*; *for it is not enough that the body is baptized, but that the Soul first by Faith receive the truth thereof*, p. 187. Smarag.

Theophilact saith, *Whoever are truly baptized into Christ, have put on Christ*, p. 189. Theoph.

CENTURY XI.

Anselm saith, *That Believers are baptized into the death of Christ, that believing his Death, and conforming thereto, may as dying with him, live also with him.* Cent. 11. p. 169. Anselm.

And again, *The Baptism of Christ is the washing in Water into the Word of Life*; *take away either Water or Word, Baptism ceaseth*, p. 116.

And again, *Whoever is baptized, hath Heaven opened to him, and knows God is there above ready to receive him*; *which, as by the Steps of a Ladder, he must from his Baptism ascend to*

him; for as Solomon *saith, The way of Life is above to the Wise*, p. 160, 170.

Algerus. *Algerus* saith, *As water extinguisheth, cleanseth, and whiteneth above other Liquors; so in Baptismal Water fleshly lusts are quenched, Sin, both Original and Actual, is washed away, and white Innocency thereby begotten; and so whilst the Image of the heavenly Father is reformed, the Sons of Adoption are begotten.*

Buchardus. *Buchardus Wormatiensis* saith, *That Repentance and Faith must precede Baptism*, in his sixth Book *De Sacrament.*

Ado. *Ado. Treverensis* saith, *That Faith and Repentance must go before Baptism.* Vicecom. l. 3. c. 12.

Ivo. *Ivo* writes, That those that come to Baptism, ought first publickly to acknowledge their Faith.

Medin. de Fide, out of the *Dutch Martyrol.* cent. 10.

Waldenses. It appears, That in this Age the Baptism of Believers was asserted and practised by the *Waldenses* and *Albigenses.*

Twisk Chron. *lib.* 11. upon the year 1100. p. 423.

Bernig. The Learned *Bernigarius* and his Followers were great Asserters of Baptism after Faith. *Thuanus* in his Preface to his History. And that many of them did witness the same to Bloud.

Abraham Melin, l. 2. fol. 395. col. 3. & *Saxon* Chron. *Anno* 1135. out of the *Dutch Martyrol.* upon *cent.* 11.

Peter Bruis. *Peter Bruis*, a Learned man in *Tholouse* in *France*, and his Followers not a few, were great

Asserters

Asserters and *Practisers* of *Baptism* after *Faith and* Repentance.

Dutch Martyrol. cent. 11. out of *Cent. Magd.* cent. 11. Where these Doctrines are expresst at large.

CENTURY XII.

RUpertus saith, *That they who do believe, and make confession thereof, are to be baptized*, cent. 12. p. 597. Rupertus.

And again, in his fourth Book of *Divine Offices*, c. 18. saith, *That in former times the Custom of the Primitive Churches was, that they administred not the Sacrament of Regeneration, but only at the Feast of* Easter, *and* Pentecost; *and all the Children of the Church, which throughout the whole year, through the Word were moved, when* Easter *came, gave up their Names, and were the following dayes, till* Pentecost, *instructed in the Rules of Faith, rehearsing the same, and by their Baptism, and dying thus with Christ, rose again with him.*

Johannes Bohemius, lib. 2. De Gent. Moribus. *It was in times past*, saith he, *the Custom to administer Baptism only to those that were instructed in the Faith, and seven times in the Week before* Easter *and* Pentecost, *Catechised: But afterwards, when it was thought and adjudged needful to Eternal Life, to be baptized; It was ordained, that new born Children should be baptized, and Godfathers were appointed, who should make Confession, and renounce the Devil on their behalf.* Bohemius.

Rupertus again saith, *That many who are baptized* Rupertus.

sed with water, are not renewed in the Spirit of their minds, have not put off the old man, and his deeds, as if he was drowned in the Water, and the new man really put on, in his third Book upon the second of *John.*

And again, *That the visible Baptism of water we may confer, but that in which the virtue of Baptism doth consist, we cannot,* p. 598.

P. Lumb. *Peter Lumbard* saith, *That the reason why* Baptism *was instituted, was, that the mind might be changed, that the man, who by sin was made old, by Grace might be renewed. And that Believers, who are baptized in Faith, receive both the Sacrament, and the thing; but they who have not Faith, may receive the Sacrament, but not the thing intended in the Sacrament,* p. 529.

Albert. Magnus. *Albertus Magnus* saith, *That the Laver of Regeneration is not proper; but to the Illuminated and Called, who can draw virtue from the Death and Resurrection of Christ.* Cent. 13. p. 413.

And again, *That* Baptism *is Christ's Seal, wherewith he seals Believers; and that where Regeneration is, there the sanctifying power of the Spirit operates with the Water,* p. 414.

And again, *That* Baptism *works to Salvation in those that are Regenerate, but not in those*

Th. Aq. *that are not regenerate,* p. 425.

Thomas Aquinas saith, *That in* Baptism, *God works inwardly, as he dispenseth outwardly; there is not only a consignation of the Soul, but the Body; because the whole man, by* Baptism *is dedicated to God; for by* Baptism *we die to the life of sin, and begin to live a new life of Grace,* p. 424.

And

And again, *In* Baptism *there is a fourfold purification*, viz. *by the Word, by the Spirit, by the Blood of Christ, and by Baptismal Grace*, viz. *Repentance, Faith, and Mortification fetcht from Christ's Death*, p. 425.

Alexander, Bonaventure, Egidius, and other Learned men of this Age, spake also after the same manner, in justification of Believers Baptism.

Petro-Brusians and Henricans.

The Followers of *Peter Bruis* and *Henricus*, or old *Waldenses*, did very much *encrease* about this time, insomuch as there were very few in *Provence, Alby, Languedock, Gascoyne*, that did not cleave to their Doctrine; although Pope *Jo.* the third did violently oppose them.

Twisk Chron. l. 13. p. 528. *Nich. Gill*, Chron. p. 286. *Guil. Merul.* p. 798.

Waldenses *great encrease.*

That the *Waldensian* Sect did so multiply in *Italy* and *Lumbardy*, that their Itinerant Preachers (whereof they had many, whom they sent into most Countries) could, in their Travels from *France* to *Milain*, lodge every night at one of their Friends houses.

Twisk Chron. *l.* 13. *p.* 546. *Hen. Boxhorn*, fol. 25.

That the *Waldensian* Doctrine did so encrease that through *Lumbardy* it spread it self into *Sicilia*, as the Edicts of the Emperor *Frederick* the Second do make appear.

Twisk Chron. l. 13. p. 605. *Jo. Crispin.* Hist. *fol.* 314. *Merul.* p. 843.

CENT.

CENTURY XIII.

THough the *Magdeburg.* History reach no further than the 13th Century; yet we do find out of very Authentick History, that the Profession and Practice of Believers Baptism did successively continue downwards through the rest of the Centuries.

The *Waldensian* Faith did so spread in point of baptizing Believers after Faith, that it filled *Poland*, *Lumbardy*, *Germany*, and *Holland* therewith; as you will find in the *Bib. Patrum*, tom. 15. p. 300. *Sleidan. Comment. Merning.* upon cent. 14. p. 737. & *Montanus*, p. 86.

Dulcinus One *Dulcinus*, and his Followers were great Asserters of this Doctrine.

Twisk Chron. *l.* 14. *p.* 646.

Many Friars. Pope *Jo.* the 22th, did accuse several *Friars* for their Apostasie from the *Romish* Faith, and cleaving to that of the *Waldensian. Ab. Melin. fol.* 486.

The *Waldensian* Faith was much spread in *Poland* and *Bohemia*, as appears by the Inquisitors of *K. John.*

Flac. Illyricus. Catalog. *Test. Verit. l.* 16. Tit. de Waldensibus. *Ja. Merning.* p. 609. And by the Bulls of Pope *Urban*, Bzov. Annals, *Anno* 1365. *Act.* 8.

Jo. Wickliffe. *Ab. Melinus* doth testifie, That *John Wickliffe* doth deny Baptism to be of force to take away Original Sin (as the Popes had enjoined it). *A. Melin.* fol. 494.

Twisk

Twisk saith, That *Wickliffe's* Doctrine did spread in *Bohemia*, by his Scholar, *John Huss*, and that it was agreeable with that of the *Waldenses*. *J. Hus.*

Twisk Chron. l. 14. p. 720. & *Jo. Crispin.* fol. 354. *Ab. Mel.* p. 497.

John Tylius, In his Chron. saith, In the year 1372. that the Sect called *Turlupins* or *Waldenses* did abound. *Ab. Mel.* p. 497. *Turlupins.*

Vignier, the Famous *French* Historian, saith, That the Sect of the *Waldenses* were in this Age persecuted, and their Books burnt by the Inquisitors of *Paris*. *Vig.* Eccles. Hist. *An.* 1373. *Vignier.*

There is mention also made of them upon the Baltick Sea, and in *Saxony*. *Mat. Flac. Iller.* Cat. Test. Ver. l. 15. p. 18. Tit. *De Waldensibus*. In *Saxony.*

Jacob Merningus saith, That he had in his hand, in the *German* Tongue, a Confession of Faith of the *Waldenses* in *Bohemia*, asserting, that in the beginning of Christianity, there was no baptizing of Children; and that their Forefathers practised no such thing; as, say they, *Johannes Bohemius* writes, in his Second Book, *De Gent. Moribus*. *Old Confession of Faith.*

Merningus, Hist. of Baptism, *part* 2. p. 738.

CENT.

CENTURY XIV.

Bishop of Meyland

Carolus Bishop of *Meyland*, did exhort the Ministers under his Charge, *That first they should teach in the Faith, and that only upon Confession of Faith, and a good conversation, they should administer Baptism.*

Merning. p. 740. *Vicecom.* l. 5. c. 45.

Vicecomes doth also testifie, *That* Barnabas, *when he first baptized in* Meyland, did it in running water.

Vicecom. l. 1. c. 4. *Merning.* p. 741.

That *Bohemia* did abound with *Anabaptists*, so called in this Century; as *Sebastin Frank.* Chron. of *Romish Heretick.* p. 121.

The Confession of the Thaborites *in* Bohemia.

The Confession of the *Thaborites*, delivered to Mr. *Rekenzhan*, at *Prague* in *Bohemia*, 1431. doth, concerning the Point of Baptism, affirm, in these Words, viz. *That we do from our hearts acknowledge, That the Sacrament of* Baptism *is a washing which is performed with water, which according to Christ's words, doth hold out the washing of the Soul from sin, according both to Christ's Precept and Practice: for in his Commission to his Disciples*, Mat. 28. he saith, *Go, and teach, and baptize; whereof he had before given an example by his own practice, being baptized in* Jordan. *Merning.* Hist. of Baptism, *p.* 743, 744. B. Lyd. Wald. p. 10, 11.

CENT.

CENTURY XV.

IN these Centuries were great Contests in *Germany* betwixt the *Baptists* or old *Waldensian* Sect, and those of the Spirituality, so called; which very much occasioned the spreading and encrease of that Doctrine of baptizing Believers, more than ever before.

Merningus, p. 772.

Twisk saith, That in the year 1507. the *Waldenses* were much spread in *Hungary*.

Twisk Chron. p. 930.

The *Waldenses*, in the Confession of their Faith to *Fran.* I. King of *France*, in the year 1521. do assert *the baptizing of Believers after Faith, renouncing that of* Childrens-Baptism.

Montanus, Impress. 2. p. 90.

Balthazar Lydias testifies, That in *Thessalonica* in *Greece*, were several *Churches* supposed to *continue successively* from the *Apostles* times, directly agreeing with the *Faith* of the *Waldenses*.

Balth. Lydias, in his third Treatise of the *Waldenses*. And *Dutch Martyrol.* l. 1. p. 4. out of a Book called the *Spectacles*; by *J. S.*

Merningus doth also testifie, That two persons were sent from the *Churches* in *Thessalonica*, to find some of the same *Faith* with themselves; and that coming into *Switzerland*, they were taken *Prisoners*, and put into the Castle of *Passaw*; who did testifie to many credible persons, That *they had in their Custody the Original*

ginal of Paul's *Epistles, that he sent to them.*
Merningus, Hist. of Bapt. *p.* 739.

Vicecomes doth assert out of *Nicephorus*, That they in *Thessalonica*, did Baptize after Profession of Faith.

CENTURY XVI.

Jacob de Roor. *Jacob de Roor*, a Prisoner at *Bridges* in *Fland.* owned *only that Baptism that Christ commanded after Teaching and Believing, and which the Apostles did also practise*: And *which*, saith he, *must needs be after believing; because it is for the burying of sin, the Bath of Regeneration, the Covenant of a Christian Life, to the putting on the body of Christ, and planting into the true Olive-Tree* Christ Jesus, *and for the right entrance into the spiritual Ark, whereof Christ Jesus is the builder.*

Dutch Martyrol. *p.* 15. *of* l. 2. 1572.

L. Vives. *Ludovicus Vives* saith, *That they continued to baptize the Adult even in* Italy, *in his days, in his Comment upon* August. l. 1. c. 26.

Bellarm. And *Bellarmine* himself, tells us, in his Book *De bon. Operib.* l. 2. c. 17. *That amongst the* Lutherans *the custom of baptizing the* Catechumens, *and absolving the Penitent at* Easter, *is abolished; whereas amongst the Catholicks, (but especially in the City of* Rome) *there is no year, wherein multitudes are not baptized*; whereby a Relick and footstep of Truth may appear in *Rome* it self.

Grotius. *Grotius* saith, *That in every Age many of the* Greeks, *unto this day, keep the Custom of deferring the Baptism to little ones, till they could them-*

themselves make a Confession of their Faith; *and the* Armenians *are confest by* Heylin *in his* Microcos. *p.* 573. *to defer Baptism of Children till they be of grown years.*

Zwinglius, in his Book of Articles, *Art.* 18. Zwingl. *In the old time*, saith he, *the Children were openly instructed*; *who when they came to understanding*, *were called* Catechumens, *that is*, *such as are instructed in the Word of Salvation*; *and when they had imprinted the Faith in their hearts*, *and made confession thereof with their mouths*, *they were admitted to* Baptism; *and this Custom*, saith he, *of teaching*, *I wish it were in use in our time.*

Luther, *In times past it was thus*, saith he, Luther. *That the Sacrament of Baptism was administred to none*, *except it were to those that acknowledged and confessed their Faith*, *and knew how to rehearse the same.*

Bullinger, in his House-Book, *Serm.* 48. Bulling. upon these words, *God hath not sent me to baptize*, *but preach the Gospel*, saith, *This must not slightly be understood*, *as if he were not sent to baptize at all*; *but that teaching should go before Baptism*: *for the Lord commanded his Apostles both to preach*, *and also to administer the Sacraments*, Mat. 28. 19, 20.

Erasmus paraphraseth thus upon those words Erasmus. in *Mat.* 28. 16, 20. *When you have taught them the Word of God*, *if they then believe*, *and receive it*, *if they begin to repent themselves of their former life*, *and are ready and willing to embrace the Doctrine of the Gospel*, *then let them be baptized with Water in the Name of the Father*, *Son*, *and Holy Ghost*, *that they may*

be marked with his Mark, and written amongst the number of those which trust, that are through the merits of his death freed and washed from their sins, and received to be Children of God.

L. Vives. *Ludovicus Vives*, in his Comment aforesaid, *l.* 1. *c.* 27. *None*, saith he, *were baptized of old, but those that are of Age, who did not only understand what the Mystery of the Water meant, but desired the same, the perfect Image whereof we have yet in our Infants-Baptism; for it is ask'd of the Infant, Wilt thou be baptized? For whom the Sureties answer, I will.*

Melanct. *Melancton*, upon 1 *Cor.* 11. *In times past*, saith he, *those in the Church that had repented them, were baptized, and was instead of an Absolution; wherefore Repentance must not be separate from Baptism; for Baptism is a Sacramental sign of Repentance.*

Beza. *Beza*, upon 1 *Cor.* 7. 14. saith, *That to permit all Children to be baptized, was unheard of in the primitive Church; whereas every one ought to be instructed in the Faith, before he were admitted to Baptism.*

Bucer. *Bucer*, In his Book entituled, *The Ground, Work, and Cause*, saith, *That in the Congregation of God, Confession of sins is alwayes first, the which in times past, went before Baptism; for commonly Children were baptized when they came to their understanding; and that in the beginning of the Church, no man was baptized, and received into the Congregation, but those that through hearing the Word, wholly gave over, and submitted themselves to Christ.*

Chamier. *Chamier*, Tom. 4. *l.* 5. *c.* 15. *Sect.* 9. saith, *Who seeth not that the Custom of the Scrutiny of*

the

the baptized, was not in that time, when scarce the thousandth person was baptized before he came to age, and was diligently exercised in Catechism.

Dr. *Hamond*, in his *Cat.* lib. 1. c. 3. p. 23. saith, *That all men were instructed in the Fundamentals of Faith anciently, before they were permitted to be baptized.* Dr. Ham.

Dr. *Field*, on the Church, *p.* 729. saith, *That very many that were born of Christian Parents, besides those that were converted from Paganism, put off their Baptism for a long time; insomuch that many were made Bishops before they were baptized.* D. Feild

The Doctrine of the Church of *England* held forth in their publick Catechism, gives testimony to this Truth; where it is asserted, *That Repentance whereby we forsake sin, and Faith, whereby we stedfastly believe the Promises, are required in every one that is to be baptized, confessing also that Children can neither repent nor believe.* Which, though they would salve, by saying, they do both by their Sureties; upon which Invention, they lay the stress of the whole: for if there be no warranty for Sureties in the Case, they have in these few words given up the Controversie. *For they grant, That* Faith and Repentance are requisite to qual fie to Baptism; and *ingenuously acknowledge*, that Children are not capable of either; but that they do repent and believe by their Sureties: which how consonant to Reason, Rule, and Righteousness, let all the upright judge; and concerning which Practice, take the judgment of Dr. *Taylor*, Bishop of *Downe*, p. 239. of his *Lib.* of *Proph.* Ch. *Cat.*

I know, saith he, *God might, if he would have appointed Godfathers to give answer in behalf of Children, and to be Fiduciors for them; but we cannot find any authority or ground that he hath; and if he had, that it is to be supposed he would have given them Commission to have transacted the solemnity with better Circumstances, and given Answers with more truth; for the Question is ask'd of believing in the present, and if the Godfathers answer in the name of the Child*, I do believe, *it is notorious, they speak false and ridiculous; for the Infant is not capable of believing; and if he were, he were also capable of dissenting; and how then do they know his mind? and therefore*, saith he, Tertullian, *and* Gregory Nazianzen *gave advice, that the Baptism of Infants should be deferred till they could give an account of their own Faith.*

How this Invention of Gossips came in, and by what Pope it was instituted, and how they were required in the Baptism of Bells and Churches, as well as Infants, you will hear farther in the other Historical Part. We shall now conclude this Chapter with that wonderful Testimony given by Mr. *Baxter*, in his 20th Argument to Mr. *Blake*, in these Words;

M. *Baxt.* *Here note* (saith he) speaking of the Eunuch's *not being admitted to Baptism, till he made a profession of his Faith, first, that Baptism, as received, is the Seal of our Faith, (how much soever denied by Mr.* Blake) *as it is the Seal of God's Promise: Secondly, That the constant order*

order is, That Baptism follow Faith: Thirdly, That it is no better than an impious prophanation of it, if it go without Faith; That is first, if the Party seek it without the presence of Faith, secondly, if the Pastor administer it without the profession of Faith.

Thus you see by plentiful Evidence, that the Lord hath not left himself without witness hereto, from men, and that in several Ages, not only before, but since the Antichristian Darkness took place; but that which is most to be admired and adored in this Providence, is, that much of this blessed Testimony for Truth, hath proceeded from the Pens of some of its chiefest Adversaries, whereby the Wisdom and Power of God hath much appeared, who can not only out of the mouths of Babes and Sucklings, but out of the very mouths of Enemies also, create and perfect his own praise; and make even their own Tongues to fall upon themselves; for what is esteemed better evidence and testimony amongst men, than the Confession of Parties themselves?

But it may be Objected, That however you may improve many of these sayings of the Pædobaptists to justifie your way, and condemn theirs; yet they have another meaning, which will well enough reconcile such Principles to their practice of baptizing Infants, and whereby you will be found mistaken in the supposed advantage; for is it to be thought possible that such pious, wise, and learned men, should so

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positively contradict themselves, as you seem to make them do?

Answer. To which I answer, That whatever their meaning may be, yet their Words and Reasons appear substantial *Arguments* for the *Baptists*, and full and clear Evidence against themselves; for is not the Commission it self fully owned, the Order of it, and Practice upon it, *viz.* That persons ought first to be taught in the Faith, before they are to be baptized into the same; and that none in the Apostles times, and for some Ages after, were otherwise baptized; and that it is ridiculous, yea prophane, for any otherwise to practise; and that there was neither Precept nor Example for the baptizing of Infants, who, as confest, are so uncapable either of themselves, or any for them, to answer the great ends thereof, but owned to be a practice taken up, and enjoyned several Ages after, as many of the fore-cited Pædo-baptists, both Papists and Protestants, have confessed, and will more fully and particularly appear in the next Part. And what is, or can be said more by the Baptists themselves, in confirmation of their Way and Practice.

Thus we have dispatch'd the First Part; and may it not now be recommended to the Conscience of the Impartial Unprejudiced Reader, whether this first Assertion [viz. *That Believers Baptism is only to be esteemed Christ's Ordinance of Baptism*] is not

not substantially made good, not only from clear and undeniable Scripture and Reason; but from most pregnant Authorities of Learned men, and most of them Parties themselves.

End of the First Part.

Infants-Baptism Disproved.

The Second Part

Disproves Infants-Baptism *under this Head,* viz.

That the Baptizing of Infants is no Ordinance of Jesus Christ; which is made good in the Seven following Chapters.

CHAP. I.

Wherein the Scriptures total silence about Infants-Baptism is observed, with the necessity of Scripture-warranty to authorize every Ordinance, and that by the Confession of Parties themselves.

No Scripture for baptizing Infants.

IF *Infants-Baptism* had been any *Appointment* or *Ordinance* of Jesus Christ, there would have been some *Precept, Command,* or *Example* in the Scripture to warrant the same; but inasmuch as the *Scripture* is so wholly

ly silent therein, there being not one *Syllable* to be found in all the *New Testament* about any such *Practice*, it may well be concluded to be no *Ordinance of* Jesus Christ; for where the Scripture hath no *Tongue*, we ought to have no *ear*; according to that known Maxim; *To practise any thing in the Worship of God, as an Ordinance of his, without an Institution, ought to be esteemed Will-Worship and Idolatry.*

The Parties themselves owning it.

And that there is neither *Precept* nor *Example* for any such thing as *Infants Baptism* in the *Scripture*, we have the ingenuous Confession of *Parties* themselves, *viz.*

Magd. The *Magdeburgenses*, in *Cent.* 1. l. 2. p. 496. do say, That *concerning the baptizing of the Adult, both Jews and Gentiles, we have sufficient proof from* Acts 2, 8, 10, 16, chap. *But as to the baptizing of Infants, they can meet with no Example in the Scriptures.*

Luther. *Luther*, in *Postill.* saith, *Young Children hear not, nor understand the Word of God, out of which Faith cometh; and therefore if the Commandment be followed, Children ought not to be baptized.* And again,

In his Epistle of *Anabaptism*, saith, *We cannot prove, by any place of Scripture, that Children do believe; neither do the Scriptures clearly and plainly, with these or the like words, say, Baptize* your Children, *for they believe; wherefore we must needs yield to those that drive us to the Letter, because* we find it no where written.

Erasmus *Erasmus*, In his Book of the Union of the Church, saith, *It is no where expressed in the Apostolical writings, that they baptized Children.*

And

And again, upon *Rom. 6. Baptizing of young Infants was not in use*, saith he, *in S.* Paul's *time.* And again,

In his Fourth Book, *De Ratione Conc.* saith, That *they are not to be condemned, that doubt whether Childrens-Baptism was ordained by the Apostles.*

Calvin, In his Fourth Book of Institutes, *c.* 16. confesseth, That *it is no where expresly mentioned by the Evangelists, that any one Child was by the Apostles hands baptized.* Calvin.

Bucer, upon *Mat.* saith, That *Christ no where commanded to baptize Infants.* Bucer.

Staphilus, In *Epitome*, saith, *That young Children should be baptized, is not expressed in the Holy Scripture.* Staphilus

Choclens, *De Bapt. parvulorum*, saith, That *Jesus took a Child, and placed him in the midst of them: What Child was it? I think it was not a young or new-born Child, and that the same was not baptized: For* Infants *were not in those* dayes baptized, *but such as being come to their full* growth, confessed their sins. Choclens

Melancthon. In his Treatise concerning the Doctrine of the *Anabaptists*, writeth, *That there is no plain* Commandment *in the Holy Scriptures, that Children should be baptized.* Melanct.

Zwinglius, In his Book of the Movers of Sedition, speaking of baptizing of Children; *So it is*, saith he, *That there is no plain words of the Scripture, whereby the same is commanded.* Zwingl.

These latter Quotations from the *German* Doctors, you have in an old *Dutch* Author, called,

called, *A very plain and well-grounded Treatise concerning Baptism.* Englished 1618.

Mr. Rogers. Mr. *Daniel Rogers*, in his Treatise about Baptism, *Part* 29. confesseth himself *to be unconvinced by* demonstration *of* Scripture *for it.*

M. *Baxt.* Mr. *Baxter* himself, that wrote that Book called *Plain Scripture-Proof for Infants-Church-Membership and Baptism*; yet in contradiction thereto, in the same Book, *p.* 3. confesseth, *That Infants-Baptism is not* plainly determined *in the Scriptures.*

And again, In the *Defence of the principles of Love*, in the Epistle saith, *That he having had more invitation to study the Point throughly, and to treat of it largely, than most that are offended herein, that they must give him leave to say, that he knoweth it to be a* very difficult Point.

D. *Taylor* Dr. *Taylor*, Lib. Proph. *p.* 239. saith, *It is against the perpetual* Analogy *of Christ's* Doctrine *to baptize Infants; for besides that, Christ never gave any* Precept to baptize them, *nor ever himself, nor his Apostles (that appears) did baptize any of them: All that either he or his Apostles said concerning it, requires such previous dispositions to Baptism, of which Infants are not capable, and those are* Faith *and* Repentance. *And not to instance in those innumerable places that require Faith before Baptism, there needs no more but this one of our Blessed Saviour, He that believes, and is baptized, shall be saved; but he that believeth not, shall be condemned. Plainly thus;* Faith *and* Baptism *will bring a man*

man to Heaven; but if he hath no Faith, Baptism shall do him no good; so that if Baptism be necessary, so is Faith much more; for the want of Faith damns absolutely; it is not said so of the want of Baptism.

The necessity of Scripture-Authority to warrant every Ordinance.

Thus you have it acknowledged by Adversaries themselves, that there is neither **Precept**, **President**, nor **Example** in *Scripture* for *baptizing* of *Infants*.

And in the next place, you have it further owned, That there is a necessity for Scripture-Authority to warrant every Ordinance and Practice in Divine Worship, *viz.*

Luther. *Luther*, upon *Gal.* 1. 9. saith, *There ought no other Doctrine to be delivered, or heard, in the Church, besides the pure Word of God, that is, the holy Scriptures; let other Teachers and Hearers, with their Doctrines, be accursed.*

Calvin. *Calvin*, l. 4. *Inst.* c. 8. Serm. 8. *Let this be a firm Axiom*, saith he, *That nothing is to be accounted the Word and Will of God, to which place should be given in the Church, but that which is first contained in the Law and the Prophets, and after in the Apostolical Writings.*

Basil. *Basil*, in his Sermon *De Fide*, saith, *That it would be an Argument of Infidelity, and a most certain sign of pride, if any man should reject things written, and should introduce things not written.*

Austin. *Austin* himself saith, *Detrahe Verbum, quid est Aqua nisi Aqua? Take away the Word, what is the Water but plain Water? If the Word of* **Institution** *be wanting, what doth the Element of* **Water** *signifie?*

Theoph. *Theophilact*, Lib. 2. Paschal. *It is*, saith he, *the*

the part of a Diabolical Spirit, to think any thing Divine, without the Authority of the holy Scriptures.

Tertul. *Tertul.* contrà Hermog. *I do adore,* saith he, *the fulneſs of the Scripture: Let* Hermogenes *ſhew that it is written; if it be not written, let him fear the woe deſtined to thoſe who add or detract.*

M. Ball. And Mr. *Ball,* very excellently to this purpoſe, in his Anſwer to the *New-England* Elders, p. 38, 39. ſaying, *We muſt for every Ordinance look to the Inſtitution, and neither ſtretch it wider, nor draw it narrower than the Lord hath made it; for he is the Inſtitutor of the Sacraments, according to his own good pleaſure; and it is our parts to learn of him, both to whom, how, and for what end the Sacraments are to be adminiſtred; in all which we muſt affirm nothing but what God hath taught us, and as he hath taught us.*

The ſixth Article of the Church of Engl. The ſixth *Article* of the *Church* of *England,* ſaith very fully to this Point, *That the Holy Scriptures do contain all things neceſſary to Salvation, ſo that whatſoever is* not read therein, *nor* may be proved thereby, *is not to be* required *by any man that it ſhould be* believed *as an Article of* Faith, *or be thought* requiſite *and* neceſſary *to Salvation.*

We ſhall conclude this Chapter with that Notable Obſervation that *Bellarmine* makes in the Caſe, upon the *Anabaptiſts* calling for *plain* Scripture-proof for the baptizing of Infants, from them who ſo exactly require it from others, and will not in any other caſe admit

Belarm. the omiſſion thereof, in his Book *De Bapt.* l. 1. c. 8.

c. 8. Where he saith, *That though the Argument of the* Anabaptists, *from defect of Command or Example, have great force against the* Lutherans, *forasmuch as they use that Principle every where*, viz. *That the Rite which is not in Scripture, having no* Command *or* Example *there, is to be* rejected. *Yet is it of no force against* Catholicks, *who conclude that* Apostolical Tradition *is of no less* Authority *with us than the* Scripture; *for the Apostles spake with the same Spirit, with which they did write. But that this of baptizing of Infants, is an* Apostolical Tradition, *we know, whence we know the Apostolick Scripture to be the Apostolick Scripture*, viz. *from the Testimonies of the* Ancient Church.

The *Objection* that is usually brought under this Head is, That there is no express Command or Example for Womens receiving the Lord's Supper; yet who doubts of a good ground from consequential Scripture for their so doing? *Object.*

In *Answer* whereto, you'll find there is both Example and Command for the Practice, *viz.* *Answ.*

1. From Example, *Acts* 1. 14. Where we read, that *Mary* and other Women were gathered together, and that these Women, together with the rest of the Disciples, were all together in one place, and continued stedfastly in the Apostles Doctrine and Fellowship, and breaking of Bread and Prayers, *chap.* 2. 42, 44. It being expresly said, That all that believed were together.

2. It

2. It appears from *Command*, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat:* The Greek Word signifieth a Man or a Woman; the word is ἄνθρωπος, a word of the Common Gender, as appears, 1 *Tim.* 2. 4, 5. *There is one Mediator betwixt God and Man,* and Woman; there is the same word used, *Gal.* 3. 28. *There is neither Male nor Female, but ye are all one in Christ.* Let but as good proof appear, (from Command and Example) for Infants-Baptism, and it shall suffice.

CHAP.

CHAP. II.

Wherein by an Historical Account of Infants-Baptism in its Rise and Establishment, viz, *when, by whom, and to what ends instituted, it doth appear, that there was no Authentick Practice thereof for three hundred, nor any humane Authority enjoining it till four hundred years after Christ. Together with an Account also of its growth, and how, and by what Lying Authorities it was; with many Superstitious Rites, founded upon Apostolical Tradition; with the impious and ridiculous Fooleries added to it in every Age.*

FRom the Learned Authorities before given, we have gained thus much; That as there was no Precept in Scripture for the baptizing of Infants, so neither was there the least Practice to be found thereof in the Apostles dayes, as so ingenuosly before confessed by the *Magdeburgenses*, *Luther*, *Calvin*, *Erasmus*, *Rogers*, &c.

Secondly, That the approved *Practice*, and known *Custom* of the *Primitive Church*, was to baptize the *Adult*; as all Ages acknowledge, and only they (at least) for the first Ages, are so fully attested by *Eusebius*, *Beatus Rhenanus*,

Lud. Vives, *Bullinger*, *Haimo*, the *Neocæsarian* Council, *&c.*

Thirdly, That not only the *Children* of *Pagans* were as the *Catechumens*, to be *instructed* and *taught* in the *Faith*, in order to their *Baptism*; but the *Children* of the *Christians* also; as those famous Instances given from the Fourth Century, by *Field*, *Naucler*, *Daille*, *Grotius*, *Walafrid Strabo*, *Taylor*, and others.

Fourthly, The next thing we shall make appear is, That as there was no *Scripture-Authority* to *enjoyn it*, so there was no *Humane-Authority* to *enforce it*, till above 400 years after Christ; though to justifie that Injunction, *Apostolical Tradition*, to supply the want of *Scripture-Institution*, was pretended; whereof you have, by the way, this following account out of the three first *Centuries*.

CENTURY I.

The first pretended proof for Apostolical Tradition, is Dionysius *the* Areopagite.

THE first and most ancient pretended *Authority* that hath been urged to prove *Infants-Baptism* to be an Apostolical *Tradition*, is that of *Dionysius* the *Areopagite*, *Paul's* Convert at *Athens*, who *flourished*, as is supposed, about the 70th year of this Century: Who (as the Story tells us) after his Converse with *Paul*, was sent by *Clement*, Bishop of *Rome*, to preach the Gospel in the West, with *Saturninus*, *Lucianus*, *Rusticus*, and others; and that his Lot was to go into *France*; where he preach'd, and wrought many Miracles, and was afterwards martyred at *Paris*: And that he wrote a multitude of Books, as enumerated by

by *Suidas*, and others; and amongst them, that Famous Piece, called his *Ecclesiastical Hierarchy*, which tells us of the several *Orders* and *Dignities* of the *Clergy*, *Rites*, *Services*, and *Sacraments* of the *Church*; and among them, acquaints us of the *baptizing* of *Infants*; which he tells us, he *received* from his Prefectors, as an ancient Apostolical Tradition; with the additional Rites belonging thereto, of *Consecration*, *Consignation*, *Confirmation*, *Chrysm*, *Exorcism*; which, he affirms, were all in use in the Apostles time, as *Magdeburg.* Cent. 1. p. 625. Which was, they tell us, also learnedly refuted by *Erasm.* &c. especially by *Laurent. Valla*, who observes, that none of either the *Greek* or *Latin Fathers*, or *Church-Historians* do so much as mention him, or any of his Works. Neither *Eusebius*, *Origen*, *Chrysostom*, *Epiphanius*, or *Gregory*. Nor that *Jerom*, who gave a *Catalogue* of all the eminent *Writers*, takes the least notice of him; and how *ridiculous* and *contradictious* his *lying Stories* are about *Monkery* and the *Clergy*, and all the *Romish Ceremonies* about *Baptism*, that had no footing in the *World*, for several *Ages* after, and that the *Learned* in his dayes, supposed these Books fathered upon *Dionysius* in this Age, were done by one *Apollinarius*, several Ages after; as the *Magdeb.* Cent. 1. p. 616.

CENTURY II.

AS a further proof of Infants Baptism, and the several Rites annexed thereto, we have more *Authorities fathered upon*, and pretended to be *fetcht* from this Second *Century*; of which the *Magdeburg.* do give us this Account, *viz.*

The second proof is from *Just. Martyr's* Responses.

First, The *Responses* fathered upon *Justin Martyr*; the 56th whereof, Propounds *the different condition of these Children who die baptized and unbaptized. And in others, affirm that Gossips, Oyl, and Consignation, were then used in Baptism, which they renounce as spurious, upon many considerations*, Cent. 2. p. 111.

P. *Clem.* *Secondly*, That of Pope *Clement's* appointing Oyl in his Baptism, and also, that he in his fourth Decretal Epistle affirms, *That after Baptism there should be a Consignation, viz.* a signing with the Sign of the Cross, and *Confirmation, viz.* a laying on of hands for the sevenfold Spirit.

P. *Hyginus.* A third is that of Pope *Hyginus* his appointing of *Gossips* or *Sureties*, both in *Baptism* and *Consecration*; which Decree of Pope *Hyginus*, we have word for word out of *Gratian L. Ostiander.* cent. 2. l. 2. c. 5. viz. *In Catechism, Baptism, and Confirmation, let there be a Gossip if necessity require.*

P. *Victor.* A Fourth is that of Pope *Victor*, who is said to confine the Catholick *Celebration* of *Baptism* to *Easter*, except some urgent *necessity* intervene; and *that they should baptize in* Fonts *as well as* Rivers.

A Fifth is that of Pope *Pius* (who was much about *Juſtin's* time) his Conſecrating *Baptiſterions*, or *Fonts* to baptize in. P. *Pius.*

But how *feigned* and *fabulous* theſe are, you have at large hereafter.

CENTURY III.

IN this *Century*, we have two other famous *Teſtimonies*, that are much lean'd upon by all ſorts to prove *Infants-Baptiſm* to be an Apoſtolical Tradition.

The firſt is that of *Origen*, who in his *Homelies* upon *Levit.* and the *Romans*, is ſaid to affirm, *That the baptizing of Infants was a Tradition of the Apoſtles, and according to the uſage of the Church*, cent. 3. p. 124. *Origen.*

The ſecond is that of *Cyprian*, in an Epiſtle ſaid to be writ to one *Fidus*, a *Prieſt*; who, herein is ſuppoſed to deliver it to be his, and the Opinion of 66 Biſhops; That *Children ſhould be baptized at any time* (in oppoſition to *Fidus* his confining it to the eighth day, after the manner of Circumciſion); both which Authorities you have at large examined afterwards. *Cyprian.*

Tertullian in this *Century*, gave ſeveral Arguments againſt *Infants-Baptiſm*, whereof you have a particular account hereafter.

Many were the *Corruptions* about *Baptiſm*, that in this *Age* were creeping in; as, the *confining* Baptiſm ordinarily to be performed by a *Biſhop*, *Magd.* cent. 3. p. 123. *Limiting* the time to *Eaſter* and *Whitſontide*, p. 129. *Altering* the Form from *Dipping* to *Sprinkling*; and the place, from *Rivers* and *Fountains*, to *Baptiſterions*; with divers ſuperſtitious Rites; *The Corruptions about Baptiſm creeping in in this Age.*

as, *p.* 125, 126. Though they tell us withal, *p.* 125. *That they do not find by any Authentick Testimony, that any one person was actually* baptized *in this* manner *and* form this Age: whereby it may be conjectured that their *Corruptions* were more in the Notion than Practice, which though afterwards came all of them to be in use.

CENT. IV.

BY the Decrees that pass'd in several Councils in this Age, *viz.* that of *Carthage*, *Neocæsaria*, *Laodicea*, &c. holding out the necessity of *Confession* and *Profession* before Baptism, already in the former History mentioned; As also by those famous *Instances* of so many of the eminent persons of this *Century*, born of *Christian Parents*, that were not baptized till *aged*, before expressed; It doth manifestly appear, that *Infants-Baptism* was neither *esteemed* an *Apostolical Tradition*, nor so much as in use the greatest part of this *Century*, either in the *Latin* or *Greek* Church.

In the latter end of the fourth Century, *Infants-Baptism practised.*

It is true, towards the latter end of this *Century*, it is said, That in some parts of *Africa* they did *baptize* Children; as *Magdeburg.* cent. 4. p. 415.

And that some of the Greek Church did begin to approve it also.

Greg. Nazianzen (who by *Perkins* is placed 380.) is said, in his Fortieth Oration, to *admit Infants to be baptized in case of necessity, being in danger of Death, that they may not miss*, as he sayes, *of the* Common Grace; but gives his opinion *of others, that they should stay longer*,

longer, that they might be instructed, and so their Minds and Bodies might be sanctified.

Jerom, that by *Helvicus* is placed ten years after him, 390. is said to *incline to it* also, after *Origen* and *Cyprian*.

Many are the *Corruptions* fetch'd from this and that former *Age*, and not a few of them fathered upon *Constantine* in his Baptism, which they say, *was done at* Rome, *in a* Baptisterion, *by P.* Sylvester, *and administred with all the* Romish *Rites of Consecration, Consignation, Chrysm, Exorcism, Albes, Rings, Donation*, &c. How *Constantine* was *first miraculously cured thereby of his* Leprosie; and *the great Donation he gave the See Apostolick, and the acknowledgment to their Universal Bishoprick*; all held forth in an Edict, said to be writ with *Constantine*'s own hand, and fairly kept in the *Vatican*-Library, writ in Letters of Gold, as saith *Du Plessis*, in his *Mystery of Iniquity*; yet all a notorious Forgery and Cheat: *Constantine* being baptized at *Nicomedia*, and not at *Rome*; and not by *P. Sylvester*, who was dead fifteen years before; neither had *Constantine* any such Leprosie, or miraculous Cure, nor gave any such Donation or Acknowledgment to the *Romish* See; as you have at large evidenced by the *Magdeburg*. Cent. 4. p. 568.

Lying forgeries about the Baptism of Constantine, by the Papists.

And concerning which *Osiander* saith, *Cent.* 4. *c.* 38. *Which fooliſh and impudent Fable is by many Learned men refuted*, viz. *Marsilius, Patavinus, Laur. Valla*, Cardinal *Cusanus*, and *Æneas Sylvius*, after Pope *Pius* the Second.

The working of the *Mystery of Iniquity*, did,

as the *Magdeburgenses* tell us, strongly begin to act in many Particulars, *viz.* Not only in the corrupting the Rites and true *form* of *Baptism*, but by those *superstitious* and *sumptuous Ceremonies* that were used in the *Dedication*, *Consecration*, or Baptizing of Churches, *viz.* either such *Idol-Temples* that were given by the Emperors to Christian Service, or such new ones that were now erected, as, *Cent.* 4. p. 76, 497, 499, 520.

Baptis. of Churches.

Reliques.

The superstitious *Collection* and *Exposure* of the *Reliques* of Saints for Adoration, p. 499.

Priest's Marriage.

The inclination to *prohibit Marriage*, as appeared by the Council of *Nice*, where it was only checkt by the famous *Paphnutius*, p. 1088.

Distinction betwixt Lay-men and Clergy-men began.

The distinction in point of Sanctification now made betwixt *Lay-men* and *Clergy-men*, the one reputed Spiritual, the other Carnal.

Priests appointed to marry Folks.

And it was in this Age, as appears by the Decrees of P. *Sylvester*, *Julius*, and *Siricius*, that all Marriages must pass the **Benediction** of a **Priest**, and to be esteemed little less than **Sacrilege** to omit it; of which, in the former *Centuries* no mention is made, *Magd.* cent. 4. c. 6. p. 482.——and for which they quote *Gigas* and *Luitprand*.

CENT.

CENTURY V.

THis was the Age wherein *Infants-Baptism* did receive its *Sanction* by the Decrees of *Popes* and *Councils*, and as absolutely *necessary*, was enjoyned and imposed by *Anathema's*, never till then; concerning which, Dr. *Taylor*, in his *Lib.* of *Prophecy*, p. 237. gives us a true, brief, and notable account, which you may please to receive in his own words: *And the truth of the business is* (saith he) *as there was no Command of Scripture to oblige Children to the susception of it, so the necessity of* Pædo-Baptism *was not determined in the* Church *till the* Canon *that was made* in the *Milevitan* Council, *a Provincial* in *Africa*, *never till then. I grant*, saith he, *it was practised in* Africa *before that time; and they, or some of them, thought well of it; and though that is no Argument for us to think so, yet none of them did ever pretend it to be necessary, none to have been a Precept of the Gospel. St.* Austin *was the first that ever preach'd it to be necessary; and it was in his heat and anger against* Pelagius, *who had so warmed and chafed him, that made him innovate herein.*

Infants-Baptism first enjoyned in the Militan-*Council.*

Austin *the first that ever preached it necessary.*

This *Milevitan* or *Militan* Council was celebrated by 92 Bishops, *Anselm* the Popes Legate, and *Austin* presiding in the fifth year of *Arcadius*, and first of Pope *Innocentius*, in the year 402. as *Magdeburg.* Cent. 5. p. 835.

The occasion of the Council is express'd to be about the difference that had hapned betwixt *Pelagius* and *Cœlestius*, *Austin*, and others, respecting

ſpecting Original ſin, baptizing Children, &c.

The Conſtitutions and Decrees of the ſaid Council are at large expreſs'd by the *Magdeb.* out of the Book of *Decretals*, and among other Canons, made in this Council, we find this, *viz.*

The Canon of the Milevitan *Council about Infants-Baptiſm.*

☞

That it is our Will, That all that affirm that Young Children receive everlaſting life, albeit they be not by the Sacrament of Grace of Baptiſm renewed; And that will not that young Children, which are new born from their Mothers Womb, ſhall be baptized, to the taking away Original Sin,

That they be Anathematized.

P. Innocent *the firſt ratifies it.*

Which, with the reſt of the Decrees, was tranſmitted to *Rome*, to Pope *Innocentius*, for his Apoſtolick Confirmation, in their large Letters, *p.* 841.

And which, with a ready mind he performs accordingly, by his *Decretal* Epiſtle, expreſs'd at large, *p.* 845.

Afterwards, the fifth General Council at *Carthage*, in the year 416. did *Decree* to the ſame purpoſe; in theſe Words:

The Canon of the 5th *Council of* Carthage.

We will, That whoever denies that little Children by Baptiſm are freed from Perdition, and eternally ſaved,

That they be accurſed.

Confirmed by Pope Innocent.

Which was alſo by *Auſtin*, and ſeventy Biſhops. in their Letter, tranſmitted to the ſame Pope *Innocent*, for his further Ratification; and accordingly received the ſame in his *Decretal*

Epiſtle

Epistle at large, *p.* 822, 825. Inscribing their Letters thus; *The Fathers of the Council, to* Innocent *the Pope and High Priest*; stiling him, *Most Holy Father*——.

And that Pope *Innocentius*, in these *African* Councils, was the first that ever enjoyned the necessity of this Practice, is further confirmed to us;

By *Wilfrid Strabo*, as before; who tells us, *That Children were baptized, according to the Decree of the Council of* Carthage, *for the taking away of* Original sin, *which aforetime was not practised.* *Wilfrid Strabo.*

Luther saith, *It was not determined till Pope* Innocentius. *Luther.*

And *Grotius*, in his Annotations, *Mat.* 19. saith, *It was not enjoyned till before that Council of* Carthage. *Grotius.*

Which Canons of Pope *Innocentius* were afterwards confirmed by Pope *Zosimus* his Successor, and afterwards by Pope *Boniface* that succeeded *Zosimus*, as appears in *Cod. Can.* cap. 110. *Aff.* cap. 77. *& De Consecrat. distinct.*

The Opinions of the Doctors of this Age, in confirmation hereof, we find to be as followeth. The Doct. of this age approving Infants-Baptism.

Chrysostom saith, That *Infants ought to be baptized, as universally received by the Catholick Church to take away Original Sin.* Chrys.

And again, *That which the Holy Church throughout the World unanimously teacheth and practiseth about the baptizing of Children, ought not*

not eareleſly to be ſlighted, Magd. *Cent.* 5. p. 375.

Auſtin. *Auſtin* was, as a great *Patron*, ſo a *great Defender of Infants-Baptiſm, in his Conteſts* both againſt the *Donatiſts*, and the *Pelagians*, and the *Cœleſtians*, whereof you have ſome Inſtances.

In his Sermon, *De Baptiſmo Parvulorum*, againſt the *Pelagians*, c. 14. ſaith, *That Children ſhould be baptized, becauſe of Original ſin, and that, without which they could never be regenerated or ſaved,* Magd. *cent.* 5. *p.* 377, 378, 379.

And in his Third Book of *Free-Will*, c. 23. ſaith, *Infants may be baptized by the Faith of another, and that the Faith of the Party that offers and dedicates the Child to Baptiſm, profits the Child therein, as the Church* (he ſaith) *wholeſomly appoints: For if the Faith of the Widow profited to the raiſing of the dead child, much more may the Faith of another profit the young child,* p. 516.

And again, in his Fourth Book againſt the *Donatiſts*, cap. 23. *Infants*, ſaith he, *are to be baptized, who can neither believe with their Hearts to Juſtification, nor confeſs with their Mouths to Salvation,* p. 516.

This Controverſie he managed with much furious Zeal againſt the *Pelagians* in the *African* Councils; And ſo inordinate was he herein, that in his twenty third Epiſt. to *Boniface*, he holds forth ſuch a certainty of Regeneration by it, that he not only puts *Regeneration* for *Baptiſm*; but alſo makes no Queſtion of the Regeneration *of Infants, though they*

that

that brought them, did not bring them with that Faith, that they might be regenerated, but only to procure health to their bodies; a custom, it seems, they had to bring persons to be baptized, for cure.

Baptism to cure diseases.

Justifying thereby such a prophane use thereof, as that of *Athanasius, who baptized a Boy in sport, (playing the Bishop amongst his School-fellows) which was confirmed notwithstanding, to be good Baptism, by the Bishop of* Alexandria.

A School-boy baptized in sport, confirmed by a Bishop.

And again, in his seventh *Tom.* I. 1. c. 27. asserts to the same purpose, *That all baptized Infants are Believers; and that the unbaptized are Unbelievers*; saying, *Who knows not, that to Infants to believe, is to be baptized; not to believe, is not to be baptized.*

All the fooliſh ridiculous Ceremonies, called the *Romiſh Baptiſmal Rites*, before-mentioned, were owned and practiſed by *Auſtin*, and others in this *Century*, with this addition, *viz.*

Lord's Supper given to Infants.

That the Lord's Supper was given to the baptized Infants, as *Auſtin*, in his 107th *Epiſtle* ſaith; where he holds a like *neceſſity* of their receiving that *Sacrament* with that of *Baptiſm*, from *John* 6. 53. Wherein he was alſo ſo earneſt, that he boldly ſaith, *In vain do we promiſe Infants ſalvation without it.* Thus far *Auſtin.*

The Character of P. Innoc. I.

In the next place, before we leave this Century, I think it will not be amiſs to give ſome little account of this Pope *Innocentius* (our firſt Confirmer and impoſer of *Infants-Baptiſm*) of whom it may ſo truly be ſaid, that he was one that *changed Times* and *Laws*, and that

ſate

sate himself in the *Temple* of God *as God*. As we find it recorded by the *Magd.* cent. 5. pag. 1228. *viz.*

He set up the Universal Bishoprick.

That he most strenuously laboured for the Universal Bishoprick and Supremacy *over all Churches; as appears* (say they) *in all his Epistles, designing to bring the Determination of all Principal Ecclesiastical Causes into that* See; *especially in his Epistle to* Victricium *and* Decentium, *whereby, say they, it was manifest, that the Mystery of Iniquity,* 2 Thes. 2. *did gradually get ground* and *encrease.*

Gave divine honour to the Poped.

Who was (say they) *a great Establisher of humane Traditions,* and *who blasphemously attributed Divine Honour to the* Popedom, as *appears in that Epistle to* Victricium.

Made Confirmation a Sacram.

It *was he that made* Confirmation *a Sacrament, and confined it only* to the *Bishops, to lay hands on* baptized Infants, 1230.

Forbad Marriage.

It was he also forbade Priests Marriages 1231. And *Damned the Nuns if they married: That also* forbade Marriage to *any that by due Divorce put away their Wives:* That also *instituted many of the Jewish and Pagan Laws;* as appears, say they, *in his Book* De Pontif.

Excommunicated the Emp. *Arcadius,* &c.

And it was *he, that, to witness his Supremacy,* did excommunicate the Emperor Arcadius, and the Empress Eudoxia, and all his Ecclesiasticks that had *their hands in the banishing of* John Chrysostom, 662, 663.

Ordained the Euch. to Childr. after Baptism.

It was he that first appointed that *the Eucharist* should be given to Young Children so soon as they were baptized; a Custom that *continued several* hundred years after.

And, as Head of the *Antichristian* Race, he was

the

the first, saith *Socrates*, l. 7. p. 19. that *expelled the Novatians from* Rome, that famous worthy Church and People. Concerning whom, we shall conclude with what the *Magdeburgs* say in their Epistle to this Fifth *Cent.* to *Ericus* King of *Sweden*. Expelled the *Novatians*.

That it might then be understood that Rome, that *had heretofore governed the world, was now made the very Seat of* Antichrist. And again, *That the Spirit of Antichrist did then* manifestly begin to *spread* it self by the Bishop of *Rome*, lifting up himself in Supremacy above all other Bishops and Churches.

And this was that *Innocent*, who was the first great *Patron* and *Imposer* of this *Innovation*: And was it not excellent Service, think you, for *Austin* to play the Game into the hand of such a vile Wretch?

CENTURY VI.

THe *Council of* Gerunden in *Spain*, held about 520. Ordained, *Gerunden* Canon.

That young Children from their Mothers womb be baptized.

The Council of *Bracarense*, 572, and the Council of *Virense* ordained the very same. *Vossius de Bapt.* p. 179.

The Council of *Marisconenses*, held 580. Ordained, The *Marisconenses*.

That the Baptism of Children should be at Easter, except necessity hindred. *Magd.* cent. 6. p. 613.

Pope *Greg.* the Great, *Lib.* 1. *Ep.* 4. *ad* Boniface, *dist.* 4. De Consec. **Let all young Children** P. *Greg.* Decretal,

Children be baptized as they ought to be according to the Tradition of the Fathers.

Who gave Instruction to his Legat *Austin*, to give *Christendom* to *Children*, when he sent him into *Britain*; which you may read at large in the Book of Martyrs, mentioned hereafter.

The Decree of the Emperor Justinian.

Justinian the Emperor, who reigned 530. Ordained, That Children should be admitted to Baptism, and that those that were come to their full growth, shall be taught before they be baptized. Novel Institut. 444.

Justinus the Emperor, who Reigned 570. Ordained, That it seemed him good, that when the Samaritans that desire the unspotted Baptism, that they for the space of two years together be Instructed in the Faith and the Holy Scriptures, and that upon their Repentance they be admitted thereto. But as concerning the Children which in regard of their years cannot receive Divine Doctrine, they shall without delay be made worthy, of partakers of Baptism.

That Gossips were appointed to all that were baptized, as saith *Paulus Diaconus, Lib. 16. in Justiniano.*

And that it was the Custom when the Children of Princes and Potentates were *baptized, that Bishops should be the Gossips*, Magd. *Cent.* 6. p. 333.

Maxentius.

Maxentius saith, *That Children are not only adopted into a State of Son-ship, but have the Remission of all Sin by Baptism.* Cent. 6. p. 227.

Some

Some Decrees made in these times against the Anabaptists.

In the 4th *Later. Counc. Canons* were made to banish the Anabaptists for Hereticks. *Twisk* Chron. p. 164. *Anabab. tists banished.*

Felix, the 50th Bishop of *Rome*, Ordained, *That those that were baptized by the Hereticks, should not be received into any Spiritual Office*; and that they should be handled with all severity that were Re-baptized. *Twisk* Chron. p. 164. *Ex Platina*, fol. 91. *Fascic. Temp.* fol. 112. *Anabapt. severely punished.*

Theodosius and *Honorius* made and published the following Edict, in the year 413. *viz.*

That the Person Rebaptized, as well as the Administrator, should be punished with death. *Sabast. Frank.* fol. 136. col. 3. *Baronius* Annals, p. 413. numb. 6. *Anabapt. to be punisht with death.*

Albanus, a zealous Minister, eleven years after, was put to death with others, upon the said Edict, for Baptizing of persons. *Twisk* Chron. l. 5. p. 149. Albanus, *&c. put to death.*

The Anabaptists, or *Waldensian* Sect encreasing in *France* and *Spain*, King *Theodoricus* in his fifteenth year, called a Synod at *Ilerdon* in *Spain*; Decreeing by many Popish Bishops, thus; *viz.*

Canon 6. That those that have fallen by Anabpatism, the Orders of the Nicean Synod should be imposed upon them, *viz.* that they *The Canons of* Ilerdon *to punish Anabaptists*

they should pray seven years among the Catachumens, and after that, two years amongst the Catholicks before they be admitted to the Eucharist.

And Canon 14. That none should so much as eat with the Anabaptists. *Mag.* cen. c. 6. 468.

One *John Wouterszoon* being accused for an Anabaptist, *viz.* one that was baptized again, denied the same; saying, he was never baptized but once, when he was baptized after his profession of Faith; that they called the Baptism of Children, being a Nullity, and no Baptism.

Dutch Martyrolog. lib. 2. p. 15. *Hornbeck.* Sum. Controv. p.

All the forementioned Superstitions of the *Romish* Baptismal Rites were in use in this Age, with this addition;

Ridiculous Ceremonies.

That lighted *Tapers* were to be put into the hands of the Baptized, *p.* 332.

The *Temples* or Churches, Altars and Reliques in their Dedications were Christened by sprinkling the *Water of Conjuration* upon them, *p.* 369.

The Uncleanness and Murders found in Monasteries.

In this *Century* we meet with a dreadful piece of *Infants*-Baptism, *viz.* the Heads of 6000 Infants that had been murdered, and buried in a *Warren* near a Monastery; as testified by *Udulricus* to P. *Nicholai*, Cent. 6. p. 388.

CENT.

CENTURY VII.

THe Council of *Toletanus* instituted, That Infants without natural capacity, should be baptized, and that none should deny Baptism to them, at their peril. *Canon of* Toletan.

The Council of *Constance* Ordained the same. *Magd.* cent. 7. p. 146. *Canon of* Constance

Isidorus saith, *That if Children were not baptized, and so thereby renewed, and Original Sin washed away, they were in a state of damnation*, p. 98. Isidorus.

To the former ridiculous Ceremonies now in use, were added, *That the Names of Saints departed, or Relations, should be given to the Baptized at their Baptism.*

That none should be admitted to be Gossips without rehearsing the Lord's Prayer and the Creed.

And *that none of the Gossips might marry together, because of the Spiritual Affinity and Relation they had contracted at the Font.* p. 147. *Gossips must not marry together.*

At the Consecration and Dedication of Temples, the Names of some Angel or Saint departed was to be given to them.

A Child that died unbaptized this Age, was taken up and Christned, and had his Father's Name given him, Magd. *cent.* 7. p. *A dead Child christened.*

CENTURY VIII.

Decree of the Emp. Charles the Great. CArolus Magnus declares, *That Baptism should be administred to Infants as well as to the Adult.* Cent. 8. p. 219.

Daniel. *Daniel*, in his Epistle to *Boniface*, concludes, *That Infants should be baptized.* p. 347.

Bede also concludes *for the baptizing of Infants.* p. 218.

To all the former continued Superstitions, there were added,

Superstitious Rites. 1. That the *Administration be in the* Latin tongue. p. 384.

2. That Salt *be used in Baptism.* Aponius, l. 1. p. 349.

3. That the *Hair of the Baptized be cut.* p. 350.

4. That *some Gift was to be given in Baptism*, which was to be called Deodans. p. 349.

☞ *Temples baptized in the name of the Trin.* 5. That *Temples* should be *consecrated in the Name* of the Trinity. p. 336.

Bells were posited in Temples in this Age. p. 342.

CENTURY IX.

Sericius. SEricius at large demonstrates, That according to the Custom of the Church, little ignorant Babes should be baptized: For which he cites the Decrees of the *African Council*, by Pope *Innocent*; another of *Leo*'s; and another of Pope *Gregory*'s, at[illegible]. Cent. 9. p. 140, 141.

Gizelbert

Gizelbert ſaith, That after Baptiſm, neither *Original* nor *Actual Sin remaineth.* Who alſo calleth *Marriage* a *Sacrament*. p. 171. *Gizelbert*

To the former filthy Cuſtoms this Age added, That of *Exorciſm*; and that the Head, Ears, and Noſe ſhould be *ſalted* and *anointed* before Baptiſm, *p.* 235. *Impious cuſtoms.*

To the former *Chriſtening* of *Temples*, they added the pouring out of *Oyl*, and *anointing* with holy *Chriſm*, ſinging *Jacob*'s words, *This is no other than the Houſe of God; how dreadful is this place?* according to the 24th Canon of *Aquenſis*, Cent. 9. p. 229.

CENTURY X.

Smaragdus ſaith, That *little Infants are to be baptized*, becauſe it is ſaid, *Suffer little Children to come unto me, and forbid them not*, &c. *Hence* (ſaith he) *the Holy Mother the Church, doth beget the Innocent Infant into a holy and pure ſtate by the Grace of Baptiſm.* Cent. 10. p. 188. *Smaragd.*

Zonaras ſaith, *That the Infants, as well as the Adult, were to be baptized*, p. 292. *Zonaras.*

To the former wicked Cuſtoms, they now added,

1. That the Water of Baptiſm ſhould on *Eaſter-day* be conſecrated after this manner; viz. *The Prieſt's hand ſhould be ſtretched over the Water, as* Moſes *his hand was over the Sea.* 2. *That he ſhould blow upon it.* 3. *Hold a burning Taper over it, to anſwer the Type of the Fiery Pillar.* 4. *That as they entred the Red-* *Wicked Additions.*

Sea by Night; so should Baptism be administred in the Evening, p. 239.

The Gossips were to put on *White Garments*, as well as the Priests, and the Baptized, p. 299.

And as a further addition to *Church-Christening*, the Bishop was, before the Water was brought to him, *to strike the Earth*, and then to poure down a great deal of Water, and then to *name the Church*.

And further; It was in this Age that Bells began also to be *Christned*; which, from henceforward was most *religiously* observed.

Bells first baptized by P. John. Pope *John* the 14th was the first that baptized Bells; who Christned the great Bell of the Church of *Lateran*, calling it *John*: which was done to drive away evil Spirits, and to prevent any ill accident that might happen by Lightning and Tempest. *Magd. cent.* 10. p. 295.

Vossius. *Vossius*, in his Book *De Bapt.* p. 158. tells us, *That though the more prudent did call this Baptizing or Christning of Bells* **Consecration**, *yet that they had most of the Baptismal Rites and Ceremonies, both Godfathers and Godmothers, sprinkling, anointing, giving of Names, and great Donations; and that the silly Women used to bring Presents of Coral, Linnen, and other things; and that they had a Superstitious Conceit, that the sprinkling of that Baptismal Water procured Health to the Sick.*

The abominable custom to baptize [illegible] *for* [illegible] *205.* *Vossius* also informeth us in the said Book; from good Authority, That from *Austin*, till *Bernard's* time, seven or eight hundred years, *the Custom was to baptize naked both Men, Wo-*

men,

men, and Children, with the Reaſons uſually given by the Ancients for the ſame, viz. *That they might therein be as in the ſtate of Innocency; and be as naked in their ſecond, as in their firſt Birth: And as they expected to be in Heaven, and therein no otherwiſe than Chriſt was upon the Croſs; which you may read at large, in page* 31,32,33,34,35,36. Quoting theſe ſeveral Authorities to juſtifie it, *viz. Cyril, Heir. Cat. Myſtag.* 11. *Amphilochius in vita S. Baſil. Chryſoſt. Tom.* 6. *c.* 11. *Elias Cretenſis in Orat.* 4. *Naz. Zeno Varonenſis, Anſelm* on *Mat.* 3. *Ambroſ. Serm.* 10. *Bernard. Serm.* 46. *de Pauper. Greg. Mag. tom.* 2. *col.* 269. *Alcuinus in Divin. Off. cap.* 19. *Chryſ. ep. ad Innocent,* &c.

So, juſt was it with God to leave men that went a *whoring* after their own Inventions [forſaking the *Word* of God, to embrace the *Traditions* of man] to ſuch *unſeemly* and *unnatural* practices.

M. Baxters *ſhameful ſlander fixt upon the Anabaptiſts.*

Yet is not Mr. *Baxter* aſhamed to fix ſuch an abominable ſlander upon the *Baptiſts* of this our Age, of baptizing naked (which it ſeems was ſo long the real practice of the *Pædobaptiſts*) and about which he ſpends three whole Pages in his *Scripture-proof, viz.* 136, 137, 138. to aggravate the *hainouſneſs* of that their cuſtom (which he is pleaſed to father upon them). And though I am perſwaded he cannot but be *convinced* that the thing is moſt *notoriouſly falſe*, and brought forth by him out of *prejudice* (not to ſay *malice*) rather than any *proof* or *good teſtimony* he ever *received* thereof. Yet have I never heard that he hath done *himſelf*, his *injured*

jured Neighbours, and the abused *world* that *right*, as to own his great *weakness*, and sinful *shortness* therein, in any of the many *Editions* of that Piece; which, I humbly conceive, as well deserved a *Recantation*, as some other things he has judged worthy thereof.

CENTURY XI.

Anselm. ANselm asserts, That Children should be baptized; and gives these Reasons.

1. *That the Devil by the Faith of the Parent, may be cast out of the Children in Baptism; as the Woman of* Canaan *in* Mat. 15. 21. *had the Devil cast out of her Daughter.* p. 171.

2. *That they may thereby be freed from Original Sin, and be rendred Saints and holy ones by Baptism, as they are owned to be,* 1 Cor. 7. p. 171.

3. *That they may die to sin; for they that are baptized into Christ, are so; being baptized into his Death; which he sayes is without exception: for whosoever is baptized into Christ, is baptized into his Death.*

Meginhardus. *Meginhardus* saith, *If little Infants, or weak ones be brought to Baptism, let them answer for them, that bring them; and then let hands be laid upon them with holy Chrysme; and so let the Eucharist be communicated to them.* p. 168.

Ivo saith, *That the Infants, as well as the Adult, are to be baptized, because of the Faith of the Sacrament*; p. 260.

The Latines in this Age did rebaptize the Greeks who disowned their Baptism. p. 263. And

the

the Greeks did *excommunicate the Latines for renouncing theirs.* p. 401.

To the former Superſtitious Rites, they added, That *Salt* ſhould be *put into the mouth of the Baptized.* p. 261.

And to the Chriſtning of Churches, *That Salt ſhould alſo be mixed with the Water of Execration.*

The *Waldenſes* did appear this Age to witneſs againſt the Romiſh Superſtitions; and amongſt the reſt, that of the *Real Preſence* in the Euchariſt, and *baptizing of Infants:* which you have at large hereafter; with the *oppoſition* and *perſecution* they met with for the ſame. They were called *Beringarians*, from *Beringarius*, one of their chief Leaders. Waldenſes *witneſs againſt Infant-Bap.*

CENTURY XII.

PEter *Lombard* ſaith, *That to the baptizing the Adult, their proper Faith is required; but to the baptizing an Infant, the Faith of others ſufficeth.* Cent. 12. p. 418. Peter Lombard.

And again, *Children are to be baptized, becauſe they are thereby cleanſed from Original ſin.* p. 596.

Bernard ſaith, *That without Baptiſm Children cannot be ſaved.* p. 604. Bernard.

And again, *As Children of old were circumciſed without, or againſt their wills, for their Salvation; ſo may they now be baptized*, p. 599.

Peter Cluniacenſis, writing againſt *Peter Bruis*, one of the *Waldenſian* Barbs, who denied *Infants-Baptiſm*, ſaith, *Lib.* 1. *Ep.* 2. *They* Peter Cluniac.

who

who are not baptized with Christ's Baptism, cannot be Christians: And shall the Children of the Jews be saved with the Sacrament of Circumcision, and shall not the Children of Christians be saved with the Sacament of Baptism? p. 599.

Heldigar *Heldigard* saith, *That as our little Children, that are not capable to feed themselves, have others to feed them, to keep them from temporal death; so is it with them in Baptism, who being neither capable to believe or profess, have spiritual helps provided for them, that they may not want that spiritual food that may preserve them from eternal death.* p. 602.

Alexand. *Alexander* the third, in his Decretals, *Lib.* 3. *Tit.* 40. *c.* 2. saith, *They who have any doubt concerning their Baptism, may be baptized with these words; If thou art baptized, I do not baptize thee; but if thou beest not, I do baptize thee in the Name of*, &c.

The former *ridiculous Rites* were this *Age* observed with this Addition;

Bernard saith, To the *Dedication* or *right-Christning* of Churches, there must be *Aspersion, In-unction, Illumination, Benediction*, and *Nomination*, p. 861.

And that if the *Temple* should come to be *polluted* by the Priests committing *Adultery* in it, the sprinkling it afresh with *Holy-Water*, *cleanseth* it again. *Alex. L.* 3. *Decret.* 5.

When marriage prohibited. The certain times wherein Marriages were prohibited, were from *Septuagesima* till *Easter*, from *Rogation* till *Whitsontide*, and from *Advent* to *Epiphany*: Which were done by the Edict of Pope *Clement*; as saith *Gigas*, p. 919.

The

The *Waldenses* were, in this Age, great *Witnesses* to the *baptizing of Believers*, and as great *opposers of Infants-Baptism*, call ed by the name of *Petro-Brusians*, *Apostolici & Henerici*; and for which they were great Sufferers; as hereafter. *Magd.* p. 844, 845, 846. Petro-Brusians *writ against Infants-Baptism.*

CENTURY XIII.

Thomas Aquinas saith, *Children are to be baptized not in their own proper Faith, but in the Faith of the Church.* p. 419. Th. Aq.

And again, *That they may be freed from Original Sin and Condemnation.* p. 422.

Alexander saith, *Baptism confers Grace to little ones, not only purging them from Original Sin, but by the Merits of Christ's Suffering, the Faith of the Surety, but by the virtue of the Sacrament.* p. 426.

Bonaventure saith, *If Children die that are baptized, before they come to years of discretion, they so receive grace by the faith of another, that by Christ's merit they shall be saved; which,* (he saith) *is denied by certain cursed Hereticks.* p. 419. Bonaven.

Concurring hereto, are several other Doctors of this Age; as *Hugo*, p. 544. *Gulielmo*, pag. 419. *Albert*, and the Decree of the *Neomansian* Synod, 594. the Synod of *Colonia*, 938, 944. But let these already mentioned suffice.

Tho. Aquinas saith, *Though a Priest be the proper Administrator of Baptism, yet, in case of necessity, not only a Deacon, but a Lay-person, yea a Woman; nay, an Heretick or Pagan, may baptize, so he it the true form of the Church be observed, and intend thereby what the Church intends.* p. 419. Th. Aq.

All

An Exposition of many of their ridiculous Customs.

All the Abominable Rites before-mentioned, were in this Age observed, with this following Exposition upon them:

Gulielm. saith, *That the matter of the Sacrament of Confirmation is Oyl-Olive mixed with Balsom, and incorporated upon the Fire, called* Chrysm, *and which can only be done by the hands of a Bishop. The form of which Sacrament,* he saith, *is this,* viz. *I sign thee with the Sign of the Cross, and confirm thee with the* Chrysm *of Salvation, in the name of the Father, Son, and Holy Spirit,* Amen. *And which only a Bishop can administer.* p. 417.

Gulielm.

By Exorcism the Devil is blown away, Hugo.

Albertus

Albertus saith, *By blowing in Execration, the power of the Devil is expelled; and being signed upon the Breast and Forehead, with the Sign of the Cross, he is driven not only from the heart, but more visibly from the outward man. And that the Salt is to be put into the mouth, the better to endue with Spiritual savour and wisdom; And that the Ears and Nose are to be anointed with Spittle, that Grace and Discretion from God may be conferred; which, because the Spittle descends from the Head that is thereby signified. And that the Breast must be anointed to prepare the Heart for God; and the Shoulders anointed to be enabled to bear God's burden.*

After Baptism, the Neck must be anointed with Chrism, *that the mind may be better disposed for God and holy contemplation, which by* Chrism *is signified, being made of shining Oyl, and healing sovereign Balsom. They must be indued with white Garments, to hold forth that Innocency which is received in Baptism; as well*

as

as the Glory which they are to partake of at the Resurrection. And a burning Taper put into the hand, that the Word of God may be a light to his Feet.

Gulielmus saith, *That as to the form of* Baptism, *the Virgin* Mary *is to be added to the Father, Son, and Holy Spirit*, viz. *I* Baptize *thee in the name of the Omnipotent, Father, Son, and Holy Spirit, and the blessed Virgin* Mary, p. 419. A blasphemous addition.

Thom. saith, There are seven Sacraments; *viz. Baptism, Confirmation, Eucharist, Penance, Extream Unction, Order* and *Matrimony.* Two whereof, *viz.* Baptism and the Eucharist were instituted by Christ, and the other five by the Apostles; as *Alexander*, p. 406. Seven Sacraments.

Which seven Sacraments were after confirmed by the Council of *Trent*, with *Anathema* to those who should deny them.

Pope *Gregory* X. was the first in *Anno* 1271. granted *Tythes* to the Churches. Those that opposed and witnessed against *Infants-Baptism*, and other *Popish* Superstitions in this Age, were the *Albigenses* & *Ammonienses*. Magd. cent. 13. p. 554, &c. *When, and by whom Tithes first granted.*

CENTURY XIV, &c.

THat the baptizing of *Infants*, with all the Rites and Ceremonies, still continued, especially in the *Romish* Church, we need not question, when we read the *Canons* of the Council of *Trent*, which was called on purpose, as to establish their old Superstitions and Idolatries, so to suppress the Light and Truth, that especially did shine in the Empire: In which

which Council, which ended 1564. we have the following *Canons*.

The Canons of the Council of Trent about Inf. Baptism.

In the Fifth Session about Original sin, in the 4th *Canon*,

It was Decreed, That they who shall deny Baptism to young Children from their Mothers Womb, for the taking away Original Sin,

Let them be accursed. Of. Cent. 16. c. 60. 380.

In the 7th *Session* about Baptism, in the 13th. *Canon*,

It was Decreed, That whosoever puts not young baptized Children amongst the faithful, or saith they must be re-baptized at the years of discretion, or that it is better to omit their Baptism till then,

Let them be accursed.

And in the 14th *Canon*, It was Decreed, That whosoever shall say, that baptized Children, when they come to Age, ought not to be enjoyned to ratifie the promise made in their name, but to be left to their will if they refuse, not compelling them to Christian life, but denying them other Ordinances,

Let them be accursed.

In the 3 *Canons* about Confirmation, It was Decreed, That whosoever said, It was an idle Ceremony, not a Sacrament properly; or that it was formerly used, that Children might give an account of their Faith. 2. That to give virtue to Chrism, was to wrong the Holy Spirit. 3. That every simple Priest is the ordinary Minister for Confirmation, and not the Bishop only,

Let them be accurſed. Of. *Cent.* 16. *pag.* 417.

And as a ſtanding Rule to juſtifie themſelves in their Determinations, they Conclude and Decree,

A blaſphemous Decree.

That their Traditions ſhould be obſerved Pari Pietatis affectu, **with the ſame pious affection with the Holy Scriptures,**

Charles V. *his* Interim.

In that Inſtrument called the *Interim*, That Decretal of *Charles* the *Fifth*, made till the Council's Canons could be perfected, it was determined,

That young Children by the Faith and Confeſsion of the Sureties, ſhould be baptized.

And that all ancient Ceremonies that pertained to the Sacrament of Baptiſm, ſhould be continued, as Exorciſme, Chryſm, &c. *Oſiander*, p. 482.

Baptizing of *Bells* complained of by the Princes of *Germany*.

Among the many Antichriſtian Oppreſſions the Princes of *Germany* exhibited to the *Pope* from their Convention of *Norimberg*, they complained of that of baptizing of Bells; wherein they ſay, *The* Suffragans *have invented, That no other but only themſelves, may baptize* Bells *for the* Lay-people: *Whereby the ſimple people, upon their affirmation, do believe, That ſuch* Bells *ſo baptized, will drive away evil Spirits and Tempeſts: Whereupon, a great number of* God-fathers *are appointed; eſpecially ſuch as are rich; which at the time of* baptizing, *holding the Rope wherewithal the* Bell *is tied, the* Suffragan *ſpeaking before them, as is accuſtomed in the* baptizing *of young Children, they all together do anſwer, and give the name to the* Bell;

Bell; *the* Bell *having a new garment put upon it, as is accustomed to be done to the* Christians; *after this, they go to sumptuous Feasts, whereunto also the* Gossips *are bidden, that thereby they may give the greater reward to the* Suffragans, *their* Chaplins *and* Ministers; *whereby it happeneth oft-times, that even in a small Village an hundred* Florins *are consumed, in such* Christnings; *which is not only superstitious, but contrary to* Christian *Religion, a seducing of the simple people, and meer Extortion. Wherefore such wicked unlawful things are to be abolished.* Fox's *Acts and Monum.* 990.

Standard baptized. Pius *the* Fifth *baptized the Duke of* Alva's *Standard, and called it* Margaret. Dr. *Morison De Depra. Bel.* p. 24.

The German Protestants *about* Infants-Baptism.

Luther Aug. Confession. The *Lutherans* in their *Augustan* Confession, made 1530. do declare,

That Baptism is necessary to Salvation. That God's Grace is conferred thereby. That Children ought to be baptized, who by Baptism are dedicated and received into the grace and favour of God: condemning the Anabaptists, who deny Baptism to Children, and who affirm that Children without Baptism may be saved, *Osiand.* Cent. 16. p. 153.

In the *Smalkald* Articles. In the *Smalkald* Articles 1536. the *Lutherans* say,

Concerning Infants we teach, that they are to be baptized; for inasmuch as they do belong to the promised Redemption made

made by Jesus Christ; the Church ought to baptize and to declare the promise to them. Osiand. *Cent.* 16. p. 278.

In the Conference betwixt the *Calvinists* and *Lutherans* at *Mumpelgartens.* 1529. In the conference at *Mumpelgart.*

It was agreed, that Baptism came in the room of Circumcision, and that the Children of the Christians are to be baptized. Osiand. *Cent.* 16. p. 1020.

Though about the Ground of baptizing them they differed; The Lutherans *affirming, That they had a proper and peculiar Faith to entitle them thereto. The* Calvinists *asserting, they had none, but ought to be* baptized *by virtue of the Faith of the Parent in Covenant.*

In the Book of *Concord*, 1580. *by the* Lutherans. *In the book of* Concord.

They agree, that the Tenets of the Anabaptists *are to be renounced, that say, Infants are not to be* baptized, *because they have no use of Reason.* Osiand. *Cent.* 16. p. 254.

The English *Protestants about* Infants-*Baptism.*

In the Reformation begun in *Edward* the *Sixth's* time, about 1549, the Form of Worship and Administration of the Sacraments, with all their Rites and Ceremonies, were held forth in the *English* Liturgy, as it was translated out of the *Latin* Mass-Book, concerning which we have this account from Mr. *Fox* in his *Martyrology*, p. 1499. *In the* English *Liturgy.*

That in the Rising in *Devonshire*, upon the translating the *Latin* Mass-Book into *English*;

the King writes after this manner to quiet them, *viz.*

The English Service translated out of the Latin Mass-Book.

As for the Service in the *English* Tongue, perhaps it seemeth to you as *New-Service*, when indeed it is no other but the Old; the self-same words in *English* which were in *Latin*, saving a few things taken out, so fond, that it hath been a shame to have heard them in *English*; as all they can judge that list to repeat the truth: And if it was good in *Latin*, it remaineth good in *English*; for nothing is altered; but to speak with knowledge what was spoken with ignorance, *&c.*

Wherein the *Time*, *Order*, *Manner* and *Ceremony* of *baptizing* of Infants is directed and enjoined, with all the Rites appertaining thereto.

In the said *Service-Book* in the *Rubrick* before the *Catechism*, it is said, *That Children being baptized, have all things necessary for their Salvation, and be undoubtedly saved.* And therefore after Baptism, the Priest must say, *We yield the hearty thanks, that it hath pleased thee to regenerate this Infant with thy Holy Spirit.* And the Child is afterwards to be instructed, when he comes to understanding, to say, *That therein he was made a Member of Christ, and a Child of God, and an Inheritor of the Kingdom of Heaven.* Just comporting length and breadth with Pope *Innocent*'s first Canons.

Artic. 27. of the Ch. of Engl.

In the 27th Article of the Church of *England*, it is said, That *the Baptizing of young Children is in any wise to be retained in the Church, as most agreeable to the Institution of Christ*, Made in Q. *Elizabeth*'s time, 1562.

In

In the *Scotch* Service-Book, imposed in the beginning of the late War, it is said, *That as oft as new Water is put into the* Font, the Priest shall say, *Sanctifie this Fountain of Baptism, Oh thou which art the Sanctifier of all things.* *Scotch* Service-Book.

The *Directory*, in the *Parliament's* time, leaves out *Gossips*, and signing with the Sign of the Cross; changes the *Fonts* into *Basons*. And the *Parliament's* Ordinance, *May* 2. 1648. made it Imprisonment to affirm *Infants-Baptism unlawful*; and that such should be baptized again. Mr. *Marshal* informs us out of *Phocius*, p. 3334. That some of the *Greek* Churches have Laws, That whatsoever Baptized Persons refused to bring their Children, and Wives too, to be baptized, should be *Anathematized*, and punish'd also. *Directory.*

At *Zurick*, as Dr. *Featly* tells us out of *Gassius*, p. 68. The Senate made an Act, That if any presumed to *Rebaptize*, viz. *to baptize* any that had been *baptized* in their Infancy, that they should be drowned: and that at *Vienna*, many for *baptizing* such, were so tied together in Chains, that they drew the other after him in the *River*, wherein they were all *drowned*. *The wicked Decree of* Zurick.

And that at *Ropleslein*, the Lords of that place Decreed, that such should be burnt with a hot Iron, and bear the base Brands of those Lords, in whose Lands they had so offended.

And p. 182. out of *Ponton Catalog.* through *Germany*, *Alsatia*, and *Swedeland*, many *Thousands* of this Sect, who defiled their *first Baptism* by a *second*, were baptized the *third* time in their own Blood.

CHAP. III.

Wherein the Erroneous Grounds, both as to Fabulous Traditions, and Mistaken Scriptures, upon which Infants-Baptism hath been both formerly and laterly founded, is made manifest.

THe First and Principal Ground that hath been asserted for this practice, hath been *Ecclesiastical* and *Apostolical* Tradition; for however (as hath been said) the *Scripture* is so silent in the case, yet the clear, full and uninterrupted *Tradition* of the Church, makes up that defect, to which the Church of *Rome*, and some others have adhered.

Though many *Protestants*, since the *Reformation*, have chose to flie to some *Consequential Arguments* deduced, as they suppose, from the *Scriptures*, to justifie the same.

Both which, in this *Chapter*, are brought forth, and duly weighed in the Ballance of Truth.

The *First* we shall examine, is the Point of *Tradition*; and therein do these two things: *First*, Shew that it hath *primarily* been asserted to be the ground thereof. *Secondly*, The insufficiency of the Authorities that have been urged to prove the same.

Tradition the principal ground of Infants Baptism.

That *Tradition* hath principally been leaned upon, as the main ground of the Practice, you have the following Instances.

Austin

Austin tells us, *That the Custom of our Mother the Church in* baptizing *little* Infants, *is not to be despised, nor to be judged superfluous, nor to be believed at all, unless it were an* Apostolical Tradition. *Lib.* 10. *De Gen.* c. 23. Austin.

And again in his 4th Book against the *Donatists*, Chap. 24. saith, *That if there be any that do enquire for a Divine Authority for the* baptizing *of* Children, *Let them know that what the Universal Church holds, nor was instituted in* Councils, *but alwaies retained, is most rightly believed to have been delivered by no other than* Apostolical *Authority.*

Chrysostom saith, *That* Infants *ought to be baptized, as universally received by the* Catholick *Church, to take away* Original *Sin.* Magd. Cent. 4. Chrysost

Bellarmine, Tom. 1. L. 4. c. 2. saith, *That the* Baptism *of* Infants *is an* Apostolical Tradition *not written; because*, saith he, *it is not written in any* Apostolical *Book, though written*, he saith, *in the Books of almost all the* Ancients. Bellarm.

And which Tradition *of the* Apostles, saith he, *is of no less Authority with us, than the* Scriptures.

In the *Council of* Trent, after they had, in the 5th and 7th *Sessions made those* Canons *about* Infants-Baptism, *before mentioned, do conclude, That their* Traditions *touching the same, should be received*, pari pietatis affectu, *with the same pious affection with the Holy Scriptures*; as you have it, *p.* 144. Counc. of *Trent.*

In the Council of *Basil*, in the Oration of the Cardinal of *Ragusi*, It is asserted, *That in* Council of *Basil.*

the beginning of this Sacrament *of* Baptism, *they only were to be baptized, who could by themselves answer* Interrogatories *concerning their Faith; And that it was no where read in the* Canon *of* Scripture, *that a new-born Infant was* baptized, *who could neither believe with the heart to* Justification, *nor confess with the Mouth to* Salvation. *Yet nevertheless,* saith he, *the Church hath appointed it.*

Eckius. *Eckius,* against the *Lutherans,* writes, *That the* Ordinance *concerning the* Baptism *of* Children *is without Scripture, and is found to be only a Custom of the Church.* And in his *Enchiridion* calleth it *a Commandment and Ordinance of Man; and that it is not to be proved out of the Holy Scriptures.*

A great Papist, lately in *London,* going to a Dispute about Infants-Baptism, told his Friend, *He was going to hear a Miracle,* viz. *Infants-Baptism to be proved by Scripture.*

And the Ground and Reason why they do so firmly own this Truth to the *Protestants* upon that Subject, is but the better to enforce and introduce their many other *Traditions,* there being nothing else for that.

Becan. But whereas some object, That *Bellarm.* and others do also bring Scripture for it, *Becan.* Lib. 1. c. 2. sect. 24. answers, *That some things may be proved out of* Scripture, *when the Churches sence is first heard about the Interpretation thereof; for so,* he saith, *it is concerning* Infants Baptism, *which is proved from* John 3. 5. *Except a man be born of Water and the Spirit,* &c. But *the sense whereby to prove it, is only manifest by* Tradition. And it is confirmed in the

Canon-

Canon-Law and *Schoolmen*, That *Infants-Baptism* was not reckoned perfect till the Bishop had laid on his hands; which was called **Confirmation**, *viz. of the imperfect* Baptism in Infancy; and therefore saith *Caistans secundum* Jewel, *That an Infant wanting instruction in the Faith, hath not perfect Baptism*, Tom. prec. p. 86. Dr. Field, l. 4. p. 375. saith, *That* Infants-Baptism *is therefore called a* Tradition, *because it is not expresly delivered in the Scriptures, that the Apostles did baptize Infants, or that they should do so.* Caistans. D. Field.

The *Oxford*-Divines, in a full Convocation, *Jan.* 1647. say, *That without the consentaneous judgment and practice of the* Universal Church, *they should be at a loss, when they are called upon for proof in the point of* baptizing Infants, *Mr.* Tombes. Oxford-Divines.

Dr. *Prideaux*, Controv. Theol. sect. 392. *Infants-Baptism* (saith he) *rests upon no other Divine Right than Episcopacy, viz.* Diocesan Episcopacy, *in use in these Nations.* Dr. Prid.

Mr. *Baxter*, in Defence of the Principles of Love, *p.* 7. saith, *That the* Anabaptists *are Godly men, that differ from us in a Point so difficult, that many of the Papists and Prelatists have maintained, That it is not determined in Scripture, but dependeth upon the Tradition of the Church.* (Though, he saith, he is of another mind himself.) M. Baxt.

To which many more might be added, to prove to you, That *Apostolical* Tradition, for want of *Scripture*, hath been urged as the principal and first ground of this Practice. And not only for this, but for all other Rites and

Ceremonies, as well those that have been already declared; as *Chrysm*, *Exorcism*, *Consignation*, and innumerable more, as those that have not yet been heard of or declared: for as a late learned Author excellently observes, *That the Papists, in point of* Tradition, *do herein very much exceed the* Jews, *these old* Tradition-*mongers, who so made void the Law of* God *in their days by it. For they tell us plainly, that now their whole* Oral *Law is written, and that they have no reserve of Authentick* Traditions *not yet declar'd: But here the* Romanists, saith he, *fail us, for although they have given us heaps upon heaps of their* Traditions, *yet they plead that they have still an inexhaustible treasure of them laid up in their Church-stores, and Breast of their Holy Father, to be drawn forth at all times, as occasion shall require. And which Principle hath been the means of their Apostasie, and is the great Engine, whereby they are rendered incurable therein.* Dr. *Owen*, his *Proleg* p. 67.

Dr. *Taylor*. p. 237. argues *so fully and strenuously* upon this point of *Tradition*, that I cannot pass him by, who saith, *Tradition by all means must supply the place of Scripture, and there is pretended a* Tradition *Apostolical, that Infants were baptized. But at this* (saith he) *we are not much moved; for we who relie upon the written Word of God, as sufficient to establish all true Religion, do not value the allegation of Tradition: And however the world goes, none of the* Reformed *Churches can pretend this Argument for this Opinion: Because they who reject* Tradition, *when it is against them, must not*

pretend

pretend it in the least for them; but if we allow the Topick *to be good, yet how will it be verified? For so far as can yet appear, it relies wholly upon the Testimony of* Origen; *for from him* Austin *had it. Now a* Tradition *Apostolical, if it be not consigned with a fuller testimony than of one person, whom all other Ages have condemned of other* Errors; *and whose works, saith Erasmus, are so spurious, that he that reads them, is uncertain, whether he read* Origen *or* Ruffinus. *Therefore will obtain so little reputation amongst those, who know that things have upon greater authority, been pretended to be received from the Apostles, but falsly; that it will be a great Argument, that he is ridiculous and weak, that shall be determined by so weak* Probation *in matters of so great concernment. But besides that the* Tradition *cannot be proved to be* Apostolical, *we have very good evidence from* Antiquity, *That it was the Opinion of the* Primitive *Church, That Infants ought not to be* baptized; *which,* saith he, *is clear in the Canon of the Council of* Neocæsarea, *which he mentions at large in the Original* Greek; *Determining that none ought to be* baptized, *without giving an account of their Faith, and desiring the same.* Thus far Dr. *Taylor.*

That the Traditions *for* Infants Baptism *are fabulous.*

In the next place we shall give you some account of the insufficiency and weakness, if not the wickedness of those first *Authorities*, that have been leaned upon to prove this Practice to be an *Apostolical* Tradition; and which appearing fabulous, all others depending upon the same, necessarily fall to the ground; whereof you have *four* or *five* of the principal of them,

and

and which may be useful to the *Protestants*, whatever they are to the *Papists*, viz.

The *first* and earliest we meet with to prove *Infants-Baptism* to be an *Apostolical* Tradition, is that of *Dionysius* the *Areopagite*, mentioned already, *p.* 109. and quoted by *Bellarmine*, tom. 3. lib. 8. *Cassander* in his Book *De Bapt.* and many other Learned *Papists*, for Authentick proof that *Infants-Baptism* was *Apostolical*, out of his Ecclesiastical *Hierarchy*, &c. But that this was a piece of Forgery put upon the world, may yet further more fully appear to you, in that which followeth, *viz.*

Dionys. Areopag. This *Dionysius* the *Areopagite* living at *Athens*, who, some will have to be Bishop of *Corinth*, though *Eusebius* calls him Bishop of *Athens* (for you must know, according to *Eusebius* and *Dorotheus*, all men of Name in the *New Testament*, must be Bishops of some place or other, and therefore they can tell you, not only the Names of the *seventy Disciples*, but what *Bishopricks* each did belong unto.) Now this Person being an *Athenian*, must be supposed to be a learned *Greek* Philosopher, and therefore upon none more fitly, in this Age could be fathered all those *Philosophical Tracts* that are put upon him; and amongst which you have *two* of most eminency, *viz.* his *Hierarchy of Angels*, wherein you have the *Orders*, *Ranks*, *Dignities*, *Names* and *Offices* of the *Angels* and *Arch-Angels* (a profound piece no doubt.)

The other *his Ecclesiastical Hierarchy*, wherein the *Consecrations*, *Orders*, *Offices* and *Ranks* of the *Inferior Angels*, *viz.* the *Priests*, *Friers*, *Monks*, *Bishops*, *Arch-Bishops*, and *Popes* are metho-

methodically treated and handled; as also divers *Rites* and *Ceremonies* discussed, amongst which, that of *Infants-Baptism* is asserted to be an *ancient Apostolical Tradition*, which he declares he received from his *Præfectors*, together with various Ceremonies, that according to like *Apostolick* Authority, are confirmed as an *Appendix* thereto, *viz. Gossips* or *Sureties*; *Chrysm*, or the *anointing Cream*; *Exorcism*, or *Sufflation*, *viz.* a blowing used in *Baptism*, whereby the Devil was to be blown away; *Consignation*, or the *signing the Baptized* with the Sign of the Cross; *Confirmation*, or *Bishoping* the *Baptized Children*; afterwards, to compleat his *imperfect Baptism* by laying on of hands; *Albes*, or white Garments for the Baptized, *Baptisterions*, or large Fonts to be placed in the Temples, *Altars* also for the *Eucharist*, and several other things, which he affirms to have been in use in the *Apostles* days.

And this is one of the first *Authorities* that Father *Bellarmine* and others of them give us, for the proof of this *Apostolical* Institution, and which must be received with equal Authority to the Holy Scriptures (and a very convincing one, no doubt) concerning which, though if there was nothing but the bare *Repetition* thereof, it may sufficiently detect the *Cheat*; the Lies being so gross, so ill made, and laid together, that every common understanding may easily perceive the Juggle: For how absurdly ridiculous is it to say, that *Paul* or his *Præfectors* should acquaint him, that it was an *ancient Apostolical* Tradition? if it had been true, *Paul* might have told him it had been

new,

new, but by no means in those dayes an *old Apostolical* Tradition. And to tell the world of *Baptisterions* and *Altars* in Temples, when no such things as Temples for Christian Worship, for above 200 years after. And also of those other impious fooleries, that were not known nor heard of for some Ages after, so strangely, by God's providence, were they infatuated, to come forth with such ridiculous madness to detect their own folly: And to testifie that this was to be that interest that should appear with all deceivableness of Unrighteousness.

Which horrid Cheat you have very convincingly discovered and detected by Learned men: And besides those already mentioned, *p.* 110. in the first Chapter, you have the *Magdeburgenses*, Cent. 1. l. 2. p. 625,626. and *Cent.* 4. p. 420, 554. & 1129. Also by *Perkins*, *Reynolds*, *Rivet*, proving by many Arguments it was wholly spurious and suppositious, and that it could not, from many considerations, be written by the ingenuous Contriver, till the *fourth* or *fifth* Cent. that none of the Church-writers in those times took any notice of it, and that *Austin* himself went not higher than *Origen*, and which wretched Forgery is excellently detected in 39 Arguments by the Learned *Dailly*, a late renowned *Protestant*-writer in *France*, in his Book called *De Scriptis*.

Justin Martyr's Responses

A *Second* proof leaned upon to verifie the truth of its *Apostolicalness*, is that of *Justin Martyr's Responses*, especially to the 56th *Question* before-mentioned, *p.* 111. and *Chap.* 2. Which many of the aforesaid Authors do detect

teet to be *spurious* also, as *Perkins*, *Rivet*, and others; yea, and many of the very *Papists* themselves do disown the same, as ridiculous; forasmuch as *Origen* and the *Manichees* are mentioned therein, that were not in being for so long time after. And concerning which *Responses*, Mr. *Baxter* himself, in his plain Scripture-proof, *p.* 155. is pleased to tell us, that as to that of *Justin Martyr's* to the 56th *Question*, *He would not insist upon it, because, though the place be most expres for Infants-Baptism* (for when the Friars hand was in, he could do it to a hairs breadth) *and the Book ancient, yet that it was either spurious or interpolate.* M. *Baxt.*

A *Third* ancient Proof urged in confirmation hereof, is the *Decretals* and *Institutions* of several Popes in this second *Century*, *viz.* Pope *Clement* for *Chrysm*, *Consignation*, and *Confirmation*. *Secondly*, Pope *Hyginus* for *Gossips*, *Chrysm*, and *Dedication* of *Churches*; upon whose Authority Mr. *Baxter* laies so much stress, that he prints it in the Front of his *Scripture-proofs*, amongst other of the *Ancients*, and boastingly calls for as good proof from *Antiquity* against *Infants-Baptism*, concluding that *Gossips* could not be but for *Infants-Baptism*: Though the words out of *Gratian*, as *L. Osiander* gives them, are otherwise, *Cent.* 2. *l.* 2. *c.* 5. viz. *In Catechism, in Baptism, and in Confirmation, if necessity require, there may be one Surety* (or Gossip, as usually rendered) *Infants being not so much as mentioned*, having, it seems, *Gossips* (as hereafter you will find) in other Rites, as well as in Baptism: and for P. *Clem.* P. *Hygi-nus.*

Men

Men and Women, as well as Children.

P. *Victor.* P. *Pius.* *Thirdly*, Pope *Victor* for confining Baptism to *Easter*. *Fourthly*, Pope *Pius* for *Baptisteries*; the spuriousness of all which *Decretals* is learnedly by *Osiander*, *Perkins*, *Rivet*, &c. detected. And to whom I shall add what I find in Mr. *Fox* in his *Martyrology*, Vol. 1. p. 75. who speaking of these *Decretals*, saith judiciously, if not prophetically, *viz. Most lamentable it is, that the falsifying of such trifling Traditions, under the false pretences of Antiquity, either was begun in the Church, to deceive the People, or that it hath remained so long undetected: For* (saith he) *I think the Church of God will never be perfectly reformed, before these* Decretal Constitutions *and* Epistles, *which have so long put on the Vizard of Antiquity, shall be fully detected, and appear in their colours, wherein they were first painted.*

Mr. *Fox.*

Magdeb. And concerning which the *Magdiburgenses* very excellently, *Cent.* 2. p. 111. *That if it should be taken for granted, that all this was true, as is expressed in those* Decretals *of these* Roman *Bishops, then what could be more certain than that even now the Mystery of Iniquity began to work in the Church of* Rome, *in their so corrupting and contaminating the simple form of* Baptism; concerning which, nothing is so much as mentioned of in any other Church.

Origen's Testimony examined. The next Testimony that is alledged for *Authentick* proof in the Case, is that of *Origen*, in the *Third Century*, and on which there is so much stress laid by *Austin* and others; for from him, saith Dr. *Taylor*, he only had his proof of *Apostolick* Tradition; for as yet, it seems,

seems, the former *Testimonies* had not seen the Sun; his words are these, taken out of his *Fifth* Book in his *Homilies* upon the *Sixth* Chapter of the *Romans*, viz. *The Church received a Tradition from the Apostles, to give* Baptism *to Children.*

But whether this Testimony ought any more to be regarded than the former, let these following Considerations determine.

And *first*, It is to be considered, that if this was *Origen*'s own, as it is asserted out of his supposed *Homilies* upon *Lev.* and the *Rom.* (it being mentioned in both) yet that is but one *single Testimony* in the Case, as Dr. *Taylor* well observes before, and that against so much positive witness to the contrary, who with one mouth do testifie, that none but the *Adult* were either in the Apostles times, or the next *Centuries* after, baptized. 1. Origen *a single Testimony*

Secondly, His writings, or at least those that are fathered upon him, are so notoriously *corrupt* and *erroneous*, as the *Magdeburgenses* do affirm in *Cent.* 3. p. 262, 263, &c. And whereof they give several instances, *viz.* That he was not only very *Heretical* and *Blasphemous* about Christ; asserting *two Christs*, and denying his *Godhead*, who was (as *Epiphanius* saith) the very head of the *Arrians*; but as *Jerom* saith, holding very desperately about the *Spirit*, and very *corruptly* about *Angels*, *Devils*, *Creation*, *Providence*, *Original Sin*, *Church-Government*, and the *Resurrection*, a fearful *Allegorizer* of *Scripture*; but desperately Erroneous about *Baptism* it self, *viz.* First, *That the very Act it self of baptizing in Water, merits the Spirit.* 2. Origen *very corrupt.*

Secondly,

Secondly, *That in that very Act, all Sin is taken away.* Thirdly, *That it enables to keep the whole Law.* Fourthly, *That there is to be a* Baptism *after the* Resurrection, *to purge away Sin:* And that the Baptized ought to be signed *with the Sign of the Cross:* And upon the 5th of *Matth.* saith, *Peter* by promise ought to be the *Foundation of the Church:* And upon *Luke* 17. That *Peter* was the *Prince of the Apostles.* Whose Writings therefore (for a great part of them) for their Corruption, were impugned and *rejected* by *Jerom* and others; yea, and not only by several of the *Greek* Fathers, as *Alexandrinus, Epiphanius, Theophilus, Cyrenius,* and others, but by some *Greek* Councils too, as appears by the *Magd. Eusebius,* and others: So that we may say of *Origen,* if these indeed were his own, as the *Magdeburg.* say of the former *Decretals,* That they bespoke him an early Factor for Antichrist, and that the *Mystery of Iniquity* did work strongly *in him*: But what appears in the next Consideration, may give us to hope better of him.

Origen's *Homilies upon* Lev. *and* Rom. *spurious.*

But *Thirdly,* and more especially, it is to be observed, That many of *Origen*'s Works fell into ill hands, and particularly those *Homilies* of *Levit.* and the *Romans,* if indeed there were any such, which Mr. *Perkins* and others doubt, because no *Greek* Copies thereof have been extant, and of which *Vossius* in his Book *De Baptismo,* saith, *Sed de* Origine *minus laborabimus, quia quæ citabimus* Græce *non extant.* There being only a corrupt *Latin*-piece, called a *Translation* of *Russinus,* who ingenuously confesseth, that he took so much liberty in his

Trans-

Translation, as to add and alter at his pleasure; which gives *Erasmus* so much occasion to say, That you know not when you read *Origen*, and when *Ruffinus*. And therefore are those *Homilies* rejected as spurious, and put by *Perkins* and others, amongst his *counterfeit* works: And well they may, if you consider the Story the *Magdeburgs* tell us of this *Ruffinus*, and his way of *Translation* and *Writing*; of which I shall take the freedom to give you a brief account, as I find it in *Cent.* 4. *c.* 10. *p.* 1201, &c. That you may better understand what trade was driven of this kind, and what fine *Merchants* we have to deal with about this *Romish* Trash.

The History of Ruffinus and his Forgeries.

This *Ruffinus*, you must know, lived about the latter end of the Fourth *Century*; who was an *Italian* Monk of *Aquila*, a wicked, though witty, learned man, who went away with a famous *Roman* Curtezan into *Asia*, and sojourned at *Jerusalem* with her above *thirty* years: at first a great Friend and Companion of *Jerom*'s; but afterwards, when *Jerom* discovered his *wickedness*; especially in his abusing *Origen*'s Works, many whereof he translated out of *Greek* into *Latin*, sophisticating them at his pleasure; and for which, and for several *Bastardy* pieces he brought forth, *Jerom*, *Anastasius*, and others, write several pieces to detect and reprove him. Several corrupt *Heretical* Treatises he wrote, and Fathered upon others, *viz.* One, containing divers corrupt Tenents of *Origen*, he fathered upon *Pamphilia* a Martyr, who lived about the *Third* Century, the better to put it off in the *Martyr*'s Name:

Another Book of one *Xystus*, a *Pythagorean*, which he fathered upon a *Roman* Bishop and Martyr; several *Homilies* upon *Joshua*, which he fathered upon another eminent Person: A Book of the Lives of the *Monks* of *Basil*, a feigned piece; and another Book of *Monks*, enumerating a Multitude, as *Jerom* saith, that never were; and fathering *Origen*'s Errors upon those that were. He made a corrupt, vicious Translation of *Josephus*, as discovered by *Gallenius*, that was more faithful therein; he added *two* lying pieces to the History of *Eusebius*, from *Constantine* to the death of *Theodosius*, which *Socrates* reproves; and he wrote another frivolous Book of *Jacob*'s blessing the *Patriarchs*, and an *Explanation* thereof.

By whose Impostures of this kind, you may discern what stuff was forged at the *Antichristian Anvil*, and particularly, what *Credit* is to be given to this man's Works.

Cyprian's *Evidence tried.*

Another *Traditional* Testimony, greatly boasted of, is that of *Cyprian*, about the middle of the *Third Century*; in that his Epistle, said to be writ to one *Fidus* a Priest; wherein he declares his own, and the judgment, as 'tis said, of Sixty six *African* Bishops, *That Children should be baptized as well before, as after the* Eighth *day*, with the Reasons and Grounds thereof, as at large expres'd in the Epistle, *viz.* From the extent of God's Grace and Salvation tendered to all, even the greatest of Sinners; therefore that Children should be baptized. Concerning which Testimony of *Cyprian*, there are these things to be considered.

First, That he doth not urge the Practice of

it from any *Apostolical* Tradition or Precept, but from his own, and Bishop's Arguments, (such as they are) to enforce the same: And truly, if he had asserted it to have been an *Apostolical* Tradition, his word would no sooner have been taken, than when he tells us that *Chrysm* was so.

Secondly, Because there is good ground to question, whether this was *Cyprian's* and *sixty six* Bishops Conclusion. *First*, Because we meet with no such Council, neither can it appear where it was held: And if *Austin's* Argument before mentioned be good to prove it an *Apostolical* Tradition, because no Council had determined it, it concludes against any such Council. *Secondly*, That the grounds upon which the Conclusion is grounded, are so weak and frivolous. *Thirdly*, Because it was a Doctrine so much contradicted by his great Master *Tertullian*, whom he so much reverenced. And therefore if you will believe *Baronius*, Tom. 1. p. 415. *Cyprian* was not for *Infants*-Baptism, as Mr. *Blackwood* observes. *Fourthly*, Because other things have been fathered upon him, which were not his, as a piece called *De Cardinalibus Operibus Christi*, by an Abbot in *France*, as *Dailly* demonstrates in his Book *De Scriptis*, p. 466. c. 39. l. 2.

But if his own, there is as little cause to receive it, as other corrupt and *Antichristian* Tenents, that are found in his Writings, and said to be his, *viz.* That the Church of *Rome* is the Mother-Church. That there ought to be one *High Priest* over the Church: And that the Principal Church is *Peter's* Chair, from whence

Cyprian very corrupt.

whence the *Unity* of the *Priesthood* ariseth: And that upon *Peter* the Church is founded; with much more such stuff, which the *Magdeburgenses* have collected out of his Book, called *De Ordine in Ecclesia*, Cent. 3. c. 4. p. 84. A violent impugner of *Priests Marriages*, p. 86. In his Sermon of *Alms*, concludes, That Sins committed after *Baptism*, were done away by *Alms* and *good Works*, p. 80. And again, That as *Water* extingnisheth *Fire*, so doth *Alms* extinguish *Sin*. p. 81.

And concerning *Baptism* it self, very *absurdly corrupt*; saying, That the Water ought first to be *Consecrated* by a *Priest*, to make it more efficacious to take away Sin. That the Person *baptizing* conferred the *Holy Spirit*, and the *Baptized* was inwardly sanctified thereby. That *Chrism*, or anointing the *Baptized*, was absolutely necessary, p. 82.

That *Exorcismes* were also necessary to drive away the *Devil*: That *Baptism* should be done in *Temples*, and that the *Kiss* should be given by the *Priest* to the *Baptized Infant*, and that *Sprinkling* might serve instead of *Dipping*, p. 125.

By all which you may understand that either *Cyprian* had been vilely *Ruffined*, and these things fathered upon him; or that he himself was a notable Factor for *Antichrist*, and that in him the *Mystery of Iniquity* did very strongly work.

But we would rather believe, That these things were foisted into his Writings by that villanous cursed Generation, that so horribly abused the Writings of most of the *ancient* Writers;

ters, as appears by the *Index Expurgatorius*, and who durst venture upon any Forgery, how impious soever, for the benefit of the *Holy Church*, witness that impudent Fable, as *Osiander* calls it, of the Baptism of *Constantine*, before-mentioned, in the *Fourth Century*, in the *first Chap. Part. 2.*

Thus you have the principal Authorities urged for *Apostolical Tradition*, proved, forged, and fabulous; and what doth more refute that fond conceit of the uninterrupted *Tradition*, so much boasted of, to prove this Practice, than the testimony *Justin Martyr* gives; That the Believers were in his days the only subjects of Baptism? And the witness *Tertullian* gives against *Infants-Baptism* in the *third* Century; and the advice that *Nazianzen* gives to defer it; the *Decrees* of so many Councils to that purpose; and especially so many eminent Christians in the *fourth* Century, that did not *baptize* their Children, till they could give an account of their Faith; as hath been before so learnedly observed by *Daille*, *Grotius*, Dr. *Barlow*, Dr. *Taylor*, and others; and which I humbly conceive, are unanswerable Arguments against it.

Object. But 'tis said, That by *Tertullian's* opposing it, it may seem that there were some that practised it in the *third* Century, and can it be supposed that any did so, except it had been warranted by such *Apostolical* Tradition?

Answ. It is granted, *Tertullian* did oppose it: But who it was that asserted *it*, and whether upon any such *account*, as supposed, is not mentioned; if any do affirm, it will be on their part

to prove the one and the other. The *Magdeburgenses* and others, as you have heard, do tell us, *That they meet with no instance of any that either practised this, or any other of these* Inventions, fathered also upon *Apostolical Tradition*, as *Chrism*, *Exorcism*, *Consignation*, &c. *in that Age.* But 'tis said, *If they did, it would demonstrate, especially in the practice of the latter, That the Mystery of Iniquity did then begin to work, in so corrupting that Ordinance of Christ; and had they not as good ground to do the one as the other?*

Whereby that word of Prophesie, 2 *Thes.* 3. concerning the taking place of that Mystery of Iniquity, was so much fulfilled, which was to come on *with all deceivableness of Unrighteousness, and with strong Delusions to believe Lies*; and which in nothing more appears, than in this very thing; having not only forged so many Lies about it, but imposed their Lies to be believed by others. As their Forefathers, the Priests of old, that hired the Souldiers to tell a Lie about the Body of Christ, and then imposed that their Lie to be believed, to delude others, *Mat.* 28. 12, 13, 14, 15.

The consideration whereof may, I hope, be of use to *Protestants*, though as to the hardened and deluded *Papists*, they are, as well observed before, utterly incurable herein.

Scripture-

Scripture-Grounds for Infants-Baptism *examined.*

Scripture-Grounds for Infants Baptism *examined.*

IN the next place, we come to examine the *Scripture-Grounds* urged for the Practice, and to evince, That they have been no less mistaken in their *Scriptural*, than in their *Ecclesiastical* Authorities to found it upon; whereof we shall give you an account of some of the principal, and leave you to judge of the rest.

1. The *First* we shall mention, is that which was called (of old) the *Scripture-Canon* for *Infants-Baptism*, and upon which much stress hath been laid since, to prove the same, *viz.* Mat. 19. 14. *Suffer little Children to come to me, and forbid them not; for to such belongs the Kingdom of Heaven.* But may we not well say, How doth *Baptism* come to be concerned in this *Text*, except it can be made out, That *Blessing* was *Baptizing*. And to which Dr. *Taylor* hath spoken so fully for us, that I need say no more, p. 230. Who saith, *From the Action of Christ's blessing Infants, to infer, that they were baptized, proves nothing so much, as that there is a want of better Arguments? For the Conclusion would, with more probability, be derived thus; Christ blessed Children, and so dismissed them, but baptized them not; therefore Infants are not to be baptized.* But let this *be as weak as its Enemy: Yet that Christ did not*

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baptize them, is an Argument sufficient, that he hath other ways of bringing them to Heaven, than by Baptism: He passed an Act of Grace upon them by Benediction and Imposition of hands. *And therefore, although neither Infants, nor any man,* in puris Naturalibus, *can attain to a supernatural end, without the addition of some Instrument or means of God's appointing, ordinarily and regularly, yet where God hath not appointed a Rule, nor an Order, as in the Case of Infants, we contend he hath not, the Argument is invalid.*

And as we are sure God hath not commanded Infants to be baptized, so we are sure God will do them no injustice, nor damn them for what they cannot help, viz. *If the Parent baptize them not.*

Many thousand ways there are, by which God can bring any reasonable Soul to him, but nothing is more unreasonable than because he hath tied all men of years and discretion to this way, therefore we of our own heads shall carry Infants to him that way, without his direction: The Conceit is poor and low, and the action consequent to it, is bold and venturous. Let him do what he pleases with Infants, we must not.

2. A *Second* Scripture that hath been much
Joh. 3. 5. leaned upon, is that of *John* 3. 5. *Except a man be born of Water and the Spirit, he can in no wise enter into the Kingdom of God.* From whence it is concluded, that there is no other way to regenerate and save *Infants*, and add them to the *Church*, but by *Baptism*; and therefore have they *baptized* them, as the *Canons* and *Decretals* of Popes, and the Opinions of the Ancients do demonstrate. But

But the *Consequences* drawn from hence, to infer the *Baptizing* and *Saving* of *Infants*, savours of so much Ignorance and *Popish* Darkness, that we need say little to it; for since the *Reformation*, most of the *Protestants* have protested against this as *erroneous*: Yet for the sake of others that yet cleave to it, saying, That in *Analogy* hereto, Children are hereby made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven, I shall refer them to Bish. *Taylor* for Solution; whose words will have more weight than any thing I can say in the Case; who in *p.* 231. Calls such a sence of the words, a prevaricating of Christ's Precepts. *For*, saith he, *the Water and Spirit in this place, signifie the same thing; and by Water is meant the effect of the Spirit, cleansing and purifying the Soul, as it appears in its* parallel *place of Christ's baptizing with the Spirit and with Fire: For although this was* literally *fulfilled in the day of* Pentecost; *yet* morally *there is more in it; for it is the Sign of the effect of the Holy Ghost, and his productions upon the Soul: And you may as well conclude, that Infants must also pass through the Fire, as through the Water. And that we may not think this a Trick to elude the pressure of this place,* Peter *saith the same thing. For where he had said,* That Baptism saves us, *he adds by way of Explication (not the washing away of the filth of the Flesh, but the Answer of a good Conscience towards God) plainly saying, That it is not Water, or the purifying of the Body, but the cleansing of the Spirit that doth that which is supposed to be the Effect of* Baptism.

But

baptize them, is an Argument sufficient, that he hath other ways of bringing them to Heaven, than by Baptism: He passed an Act of Grace upon them by Benediction and Imposition of hands. *And therefore, although neither Infants, nor any man,* in puris Naturalibus, *can attain to a supernatural end, without the addition of some Instrument or means of God's appointing, ordinarily and regularly, yet where God hath not appointed a Rule, nor an Order, as in the Case of Infants, we contend he hath not, the Argument is invalid.*

And as we are sure God hath not commanded Infants to be baptized, so we are sure God will do them no injustice, nor damn them for what they cannot help, viz. *If the Parent baptize them not.*

Many thousand ways there are, by which God can bring any reasonable Soul to him, but nothing is more unreasonable than because he hath tied all men of years and discretion to this way, therefore we of our own heads shall carry Infants to him that way, without his direction: The Conceit is poor and low, and the action consequent to it, is bold and venturous. Let him do what he pleases with Infants, we must not.

2. A *Second* Scripture that hath been much
Joh. 3. 5. leaned upon, is that of *John* 3. 5. *Except a man be born of Water and the Spirit, he can in no wise enter into the Kingdom of God.* From whence it is concluded, that there is no other way to regenerate and save *Infants*, and add them to the *Church*, but by *Baptism*; and therefore have they *baptized* them, as the *Canons* and *Decretals* of Popes, and the Opinions of the Ancients do demonstrate, But

But the *Consequences* drawn from hence, to infer the *Baptizing* and *Saving* of *Infants*, savours of so much Ignorance and *Popish* Darkness, that we need say little to it; for since the *Reformation*, most of the *Protestants* have protested against this as *erroneous*: Yet for the sake of others that yet cleave to it, saying, That in *Analogy* hereto, Children are hereby made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven, I shall refer them to Bish. *Taylor* for Solution; whose words will have more weight than any thing I can say in the Case; who in *p.* 231. Calls such a sence of the words, a prevaricating of Christ's Precepts. *For*, saith he, *the Water and Spirit in this place, signifie the same thing; and by Water is meant the effect of the Spirit, cleansing and purifying the Soul, as it appears in its* parallel *place of Christ's baptizing with the Spirit and with Fire: For although this was* literally *fulfilled in the day of* Pentecost; *yet* morally *there is more in it; for it is the Sign of the effect of the Holy Ghost, and his productions upon the Soul: And you may as well conclude, that Infants must also pass through the Fire, as through the Water. And that we may not think this a Trick to elude the pressure of this place,* Peter *saith the same thing. For where he had said,* That Baptism saves us, *he adds by way of Explication (not the washing away of the filth of the Flesh, but the Answer of a good Conscience towards God) plainly saying, That it is not Water, or the purifying of the Body, but the cleansing of the Spirit that doth that which is supposed to be the Effect of* Baptism.

But

But to suppose it meant External Baptism, *yet this no more infers a necessity of* Infants-Baptism, *than the other words of Christ infer a necessity to give them the Holy Communion,* John 6. 53. *Except you eat the Flesh of the Son of Man, and drink his Blood, you have no life in you. And yet we do not think these words a sufficient Argument to Communicate them. If men therefore will do us justice, either let them give both* Sacraments *to* Infants, *as some Ages of the Church did; or neither. For the wit of man is not able to shew a disparity in the* Sanction, *or in the* Energy *of its expression. And therefore they were honest, that understood the Obligation to be parallel, and performed it accordingly; and yet because we say they were deceived in one instance, and yet the Obligation (all the world cannot reasonably say but) is the same, they are honest, and as reasonable, that do neither: And sure the* Ancient Church *did, with an equal opinion of necessity, give them the* Communion, *and yet men now adays do not. Why should men be more burdened with a prejudice and a name of obliquity, for not giving the* Infants *one Sacrament more than you are disliked, for not affording them the other?* And farther, *p.* 242. *If we must suppose Grace to be effected by the external work of the* Sacrament *alone, how doth this differ from the* Opus operatum *of the* Papists, *save that it is worse; for they say the* Sacrament *doth not produce its effects, but in a* Suscipient *disposed by all* Requisites *and due* Preparatives *of Piety, Faith, and Repentance; though in a subject so disposed, they say, the* Sacrament *by its own virtue doth it. But this Opinion says, it doth it of*

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it self, without the help, or so much as the co-existence of any condition, but the meer reception.

Mr. *Baxter*, to this point, *p.* 306. of his plain Scripture-proof, *That* Baptism *in it self can work no such Cause; for the Water is not a Subject capable of receiving Grace, or of conveying it to the Soul; it cannot approach or touch the Soul, nor infuse Grace into it if it could.* M. *Baxt.*

Amesius, *in* Bel. *Enervat.* Tom. 3. l. 2. c. 3. *Outward Baptism*, saith he, *cannot be a* Physical *Instrument of the infusing of Grace, because it hath it not in any wise in it self.*

Zwinglius denieth *Baptism of it self worketh any Grace, or pardoneth Sin, or reneweth*; as, Tom. 2. p. 119, 120, 121. *Zwingl.*

Dr. *Owen*, in his *Theolog.* l. 6. c. 5. p. 477. upon the Point, saith, *That the Father of Lies himself could not easilier have invented a more pernicious Opinion; or which might pour in a more deadly poison into the minds of Sinners.* *D. Owen.*

A *Third* Scripture insisted on, is the Commission it self, *Mark* 16. 16. *He that believeth, and is baptized, shall be saved.* But Infants are Believers; Therefore according to the *Commission*, they are to be baptized. In which, though all Parties (owning Infants-Baptism) agree, yet how they do believe, and what Faith this is, there is great confusion and contradiction amongst themselves: 3. *Mar.* 16. 16.

Viz. The *Ancients* said they had the Faith of the *Sacrament*; as *Austin*. The *Papists*, the Faith of the *Church*; as *Tho. Aquinas*: which is entailed to all within the *Pale* thereof. The *Lutherans* say, they have a proper *Faith*, which they

they hotly defended at the Conference with the *Calviniſts* at *Montpelgart*, and therefore baptize all, whether the *Parents* be good or bad. The *Calviniſts* ſay, they have an *imputative* Faith from the *Parent* in Covenant; as *Muſculus*, *Oecolampadius*, and *others*, at that Conference maintained, and therefore baptize only the Children of Believers.

The *Prelatick* Proteſtants affirm, they have the Faith of the *Goſſip* or *Surety*, but none of their own, as the *Com. Catechiſm* tells us: Moſt of the *Non-conformiſts* do agree with the *Calviniſts*, that it is an *imputative* Faith from the Parent, or *Pro*-Parent in Covenant. Mr. *Baxter*, in his Right to Sacraments, as before, ſaith, They have a *Juſtifying*, and Mr. *Blake*, his Oppoſite, allows but a *Dogmatical* Faith: Some ſay it is a *Phyſical*, ſome a *Metaphyſical*, and ſome a *Hyperphyſical* Faith; ſome ſaying, as before, that Baptiſm is an *Inſtrument* to convey *real Grace* to Infants; ſome ſay, *to all*; as Mr. *Bedford*, and others; ſome, only to the *Elect*, as Dr. *Burges*: And thus you ſee they are not agreed in their Verdict, nor who ſhall ſpeak for them. But for an Anſwer hereto, I
Dr. *Tayl.* ſhall again refer you to Dr. *Taylor*, p. 240. ſpeaking ſo much my mind, and the truth herein, *viz. Whether Infants have Faith or no, is a Queſtion* (ſaith he) *to be diſputed by perſons that care not how much they ſay, and how little they prove.*

First, *Perſonal and Actual Faith they have none; for they have no Acts of Underſtanding; and beſides, how can any man know that they have, ſince he never ſaw any ſign of it, neither*

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was he told so by any that could tell? Secondly, *Some say they have* Imputative; *but then so let the* Sacrament *be too; that is, if they have the Parents faith or the Churches, then so let* Baptism *be imputed also by derivation from them, and as in their Mothers Womb, and while they hang on their Mothers Breasts, they live upon their Mothers Nourishment: So they may upon the* Baptism *of their Parents, or their Mother the Church: For since Faith is necessary to the susception of* Baptism (*and they themselves confess it by striving to find out new kinds of Faith to dawb the matter up*) *such as the Faith, such must be the Sacrament, for there is no proportion between an actual Sacrament, and an imputative Faith; this being in immediate and necessary order to that. And whatsoever can be said to take off from the necessity of Actual Faith, all that and much more may be said to excuse from the actual susception of Baptisme. The first of these devices was that of* Luther *and his Scholars; the second of* Calvin *and his, and yet there is a* third *Device, which the Church of* Rome *teaches, and that is, that* Infants *have habitual Faith; but who told them so? How can they prove it? What Revelation or Reason teacheth any such thing? Are they by this habit so much as disposed to an actual Belief, without a new Master? Can an Infant, sent into a* Mahumetan *Province be more confident for Christianity, when he comes to be a Man, than if he had not been baptized? Are there any Acts precedent, concomitant, or consequent to this pretended Habit? This strange Invention is absolutely without Art, without Scripture, Reason, or Authority; But the*

the men are to be excused unless there were a better.

To which (saith he) *this Consideration may be added, That if* Baptism *be necessary to the Salvation of Infants* (as the Fathers of old, *and the Ch. of Rome* and *England* since) *upon whom is the Imposition laid? To whom is the Command given? To the Parents, or the Children? Not to the Parents; for then God hath put the Salvation of innocent Babes into the Power of others, and Infants may be damned for their Fathers Carelessness or Malice. It follows that it is not necessary at all to be done to them, to whom it cannot be prescribed as a Law, and in whose behalf it cannot be reasonably entrusted to others, with the appendent necessity; and if it be not necessary, it is certain it is not reasonable; and most certain it is no where in terms prescribed; and therefore it is presumed that* Baptism *ought to be understood and administred according as other Precepts are, with reference to the capacity of the Subject, and the reasonableness of the thing.*

And again to this purpose, p. 242. *And if any man runs for succour to that exploded* Cresphugeton, *that Infants have Faith, or any other inspired Habit, of I know not what or how; we desire no more advantage in the world, than that they are constrained to answer without Revelation, against Reason, common Sense, and all the Experience in the World.*

The

The Argument *from Federal Holiness Examined.*

THe other *Scriptures* we shall speak to, are those that are supposed to hold out a *Covenant-Right* to the Children of Believers, and from whence Arguments are drawn for the baptizing of them, which are principally, 1 *Cor.* 7. 14. *Gen.* 17. 7. compared *Rom.* 4. 11. and *Acts* 2. 39. From whence it is asserted, *That the Children of Believers being a holy Seed, and in Covenant, that to them therefore belong the Seals of the Covenant*; which we shall examine with care and circumspection; so much stress being laid thereon. And as previous to our Answer thereto, shall in the first place, take notice, that this way of arguing hath been the *new* way, which, since the *Reformation*, hath been taken up to prove *Infants-Baptism* by.

Arg. 4. *From Federal Holiness examined.*

For when the unsoundness and rottenness of the ancient ground of *Infants-Baptism* appeared, they being loath to part with the *Tradition*, endeavoured to build it upon this new *Foundation*; for when it was discovered that *Infants* might be saved without *Baptism.* and that they were not *damned* if they died without it, and that the *Sacrament* did not give *Grace* by the bare *Work done*, nor took not away *Original* Sin, it was high time to lay *a new foundation* for it, or else it would have *faln*, therefore is this new way of *Covenant Holiness* found out, upon which

Antiquity of the Argument from Federal Holiness.

which our *Congregational*-Men, especially both in *Old* as well as *New-England* seem to go, of which *Zwinglius* about 120 years since, (for-asmuch as I can learn,) was the *first* Founder, wherein he was singular from all that went before him. And which he seems himself to own in his Book of Baptism, *Tom.* 2. Fol. 57. Saying, *That all those who have from the Apostles times written of Baptism, have not in a few things erred from the scope*; he having it seems, found out a way freer from Error and Exception, than all the Tracts of the Antients.

Having observed to you the *Antiquity* of this New Foundation, we shall in the next place weigh and consider the Arguments themselves.

The Arguments from Federal Holiness.

The *First* and chiefest is from 1 *Cor.* 7. 14. *Else were your Children unclean, but now are they holy.* From whence this Argument is raised.

1 Cor. 7. 4. *That they who are holy with a Covenant-Holiness, may be baptized: But the Infants of Believers are holy with a Covenant-Holiness*; for it is said in the Text, *But now are they holy*; *therefore they may be baptized.*

In which Argument we have these *two* things *asserted*, but not all *proved*. *First*, That the *Holiness* in the Text is a *Federal*, or *Covenant*-holiness. *Secondly*, That *Federal* or Covenant-holiness qualifies *Infants* for *Baptism*. Both which are positively denied upon the following Grounds.

First, Because the Holiness in the Text, be it what it will, whether *Moral*, *Federal*, or

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Matrimonial, is neither here, or elsewhere assigned to be a ground of *baptizing* Children upon; it being only the ground laid down in the Institution that can warrant the same.

The *Female*, as well as the *Male*-Children, under the Law, had all of them a *Legal* or *Federal* Holiness; yet must none of them be circumcised, because God *had not so ordained*: And for *twenty* Generations before the Law, *Circumcision* was neither administred to *Male* or *Female* for the like *Reason*. It being God's *Word* only, not our *Reason*, or the *Inventions* or *Perswasions* of Learned men that can warrant our *practice* in God's Ordinances. That *Profession* of *Faith* and *Repentance* is a substantial ground to *baptize* upon, is undeniably proved from *Scripture*, and consented to by themselves. But that *Federal Holiness*, or any other *Qualification* in Infants, is any *Scriptural* ground for the same, is yet to be proved, this *Text* being altogether silent herein.

But *Secondly*, If it should be granted that *Federal* Holiness was a ground to *baptize* Children upon under the Gospel, as it was to circumcise them under the Law; which must not be owned by any means: Yet from substantial Arguments it will appear, that no such *Holiness* is intended here.

First, Because there is no such Holiness in the *New Testament* as a *Federal* Holiness belonging to Children, That because the Parents are Believers, and in the *New Covenant*, their *Natural* Seed must therefore be so esteemed, and have the like right thereby to the *Evangelical*, as the Children under the *Law* had to the *Legal*

No such Federal Holiness in the New Testam.

gal Ordinances; which, as no where to be found, so not to be admitted upon the following Considerations.

1. Because it contradicts the *Gospel*-Dispensation, as before.

2. Because such apprehensions entail Grace to Nature, Regeneration to Generation; in contradiction to that of our Saviour, *John* 3. *That which is born of the flesh, is flesh.* And *that we are all the Children of wrath by Nature*, Eph. 2.

3. Because it contradicts all the Experience, both of former and latter times, wherein Godly men have had Wicked Children, and Wicked Men good Children; as *Abraham* had an *Ishmael*, *Isaac* an *Esau*, *David* an *Absolom*; and on the contrary, wicked *Ahaz* begat good *Hizekiah*, wicked *Abia* good *Asa*, wicked *Amon* good *Josiah*.

4. Because it necessitates an owning the Doctrine of *Falling from Grace*.

2. *The Text intends another Holiness*, viz. *Matrimonial.*

Secondly, Because the Text intends another Holiness, *viz.* A Civil or Matrimonial Holiness, in opposition to Fornication, Uncleanness, Bastardy. And which doth fully appear,

1. *From the Scope of the place.*

First, From the Scope of the Place; The Question propounded by the Believing *Corinthians* for *Solution* was, Whether their new Spiritual Relation to Christ in the Gospel, did not dissolve their Carnal Relation entered into in Unbelief; and whether they could without defilement, maintain their Converse without Sin any more than they could in *Ezra*'s and *Nehemiah*'s time?

To which the Apostle replies, That the *Civil*

vil Relation they had orderly entred into, was clean now as before: The unbelieving Husband was as much clean and sanctified to his believing Wife, and that she might as freely converse with him in the *Conjugal* State now, as *before* the *Spiritual* difference hapned betwixt them. For *Religion* breaks no *Bands* nor *Civil Contracts*, they being as true *Man* and *Wife* as before the *Marriage*, as Honourable as before. And therefore the Apostle adviseth that they should *abide* in the *State* and *Calling* Religion findeth them in, *ver.* 20. And that by no means the *Believer* should *depart*, and upon that account break the *Relation*: but that he should *maintain* his *Civil*, in expectation of gaining the other over to a Spiritual *Relation*. And in confirmation hereof, brings an Argument *ab absurdo*; for otherwise the *Children* that they had together, would be unclean, *viz.* if they should *depart* from their Relations for the unlawfulness of the *Marriage*, and uncleanness of the *Bed*, what would they make their *Children*, but *Bastards*, or *unclean*. But in as much as they had no *question* of their *Legitimacy* or *Holiness*, neither had they any cause to *scruple* the other. And farther also, the *Believer* had the least ground to doubt *hereof*, because to him all *lawful* things are clean, whether *Husband*, *Wife*, *Child*, *Estate*, &c. which is all the Holiness I conceive can be meant in the *Text*, agreeable to the *Holiness*, 1 Thes. 4.3,4. & *Mal.* 2. 15. The Bastard being amongst the *unclean* and unholy, *Deut.* 32. 2. as Mr. *Calvin* upon *Mal.* 2. 15. saith well; namely,

Wherefore hath God made one? to wit, seeking Calvin.

a Seed of God; a Seed of God is here taken for Legitimate; as the Hebrews *do name that Divine, which is pure from any fault or spot: therefore he sought a Seed of God, that is, appointed Marriage from whence should be born a Legitimate and pure Off-spring; secretly therefore doth the Prophet here shew, that they are all Bastards that shall be born by Poligamy; because they neither can, nor ought to be accounted Legitimate, but they who are begotten according to God's Institution; but where the Husband violates the Faith given to the Wife, and takes to himself another, as he perverts the Order of Marriage, so also he cannot be a lawful Father.* Thus *Calvin.*

2. *The Holiness the same spoken to be in the unbeliever.*

A second Argument, why it is a Holiness of this kind, and not such a Federal *Holiness* as suggested; because the *Holiness* of the *Children* is of no other nature, than that spoken of the *unbelieving Parent* in the Text; and if one will entitle to the Ordinance, so the other.

3. *Children not to be taken for Infants only.*

A Third is from the consideration that the word *Children* in the *Text, is not to be limited to Infants, or such Children* that they might have since the Religious difference happened, but of grown Children also; for a man's Child is his Child whilst he lives, though 30, 40, or 50 years old; and we suppose it would be as absurd to say, a *Heathenish Son* should be *baptized* upon a *Federal Holiness*, as to say, the unbelieving Parent should so be.

4. *Because it cannot be known.*

A fourth Argument, why this cannot be a new *Covenant-Holiness* that must qualifie and entitle to *Baptism*: First, Because that cannot be known; for *if the Parent* professing Faith,

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be a *Hypocrite*, and not in *Covenant* themselves, then may you baptize a wrong *Subject* as well as a right one.

And secondly, Such an *absurdity would follow*, that no *Unbeliever's* Child is in *Covenant* or *Elect*, which is notoriously *false*; for as before, *Hezekiah* was the Son of wicked *Ahaz*, and *Asa* of *Abia*, and *Josia* the Son of wicked *Amon*.

Thirdly, From the *concurrent Testimony* and *Confession* of many learned *Commentators* and Parties themselves. 3. *From the Confession of Commentators upon the place.*

Austin, a great Asserter of Infants-Baptism, as before, saith hereupon, *It is to be held without doubting, whatsoever that Sanctification was,* it *was not of power to make* Christians, and remit sins. *Austin.*

Jerom saith, *Because of God's appointment,* Marriage is Holy. *Jerom.*

Ambrose thus upon the place; *The Children are Holy*, because they are born of *Lawful Marriage*. *Ambrose*

Melancton in his Commentary upon the place, thus; *Therefore* Paul *answers, that the Marriages are not to be pulled asunder for their unlike opinions of God; if the impious person do not cast away the other: and for comfort, he adds as a Reason, The unbelieving Husband is sanctified by the believing Wife. Meat is sanctified; for that which is holy in use, that is granted to Believers from God; so here he speaks the use of Marriage to be Holy, and to be granted of God. Things prohibited under the Law, as Swines-flesh, and a Woman in her pollution, were called unclean. The Connexion of the Argument is* *Melanct.*

this, If the use of Marriage should not please God, your Children would be Bastards, and so unclean: But your Children are not Bastards; therefore the use of Marriage pleaseth God; and how Bastards were unclean in a peculiar manner, the Law shews, Deut. 23.

Muscul. *Musculus*, in his Comment upon the place, confesseth, *That he had abused formerly that place against the* Anabaptists, *but found it impertinent to that purpose.*

Camerar *Camerarius*, in his Commentary upon the place, saith, *(For the unbelieving Husband hath been sanctified, an unusual change of the Tense, that is,) sanctified in the lawful use of Marriage: for without this,* saith he, *it would be that their Children should be unclean, that is infamous, and not Legitimate; who so are holy, that is, during the Marriage, are without all blot of ignominy.*

Erasmus. *Erasmus*, upon the place, saith thus; *Infants born of such Parents, as the one, being a Christian, the other not, are holy legitimately; for the conversion of either Wife or Husband doth not dissolve the Marriage which was made, when both were in unbelief.*

And to which we might add many more; for as a learned Searcher into this Controversie, affirmeth, that all the *Ancients* went this way, and that none ever *affirmed* this new way of *Federal Holiness* till the Controversie of *Anabaptists* in *Germany* arose: Mr. *Tombes* in his *Examen*, 82.

Object. But you give another sence of the Word *Holy*, than is to be found in Scripture; for no where

where is *Holy* the same with *Legitimate*; but throughout the Bible (yea, in 600 places, saith Mr. *Sydnam*, and Mr. *Baxter* again and again) Holiness is taken for a *separation* to God, but never in a common sense.

To which I answer, first, That suppose it was so, that the *Word* in all places but this, should have another *sence*, it followeth not but it may have this *sence* properly enough here, the Scope of the place leading to it. As for *Example*, the Word ἐξουσία, signifying authority or power in all other places; yet in 1 *Cor.* 11. 15. is rendered a Vail: So the Word ברך that generally, and in most other places, is translated to *bless*, doth in *Job* 1.5, 11. & 2.9. signifie a quite contrary sence, namely, to *curse*; and of which we might give you many Instances; but let one more serve for all in the very Word it self, *viz.* קדש, which generally signifieth *Holiness*; yet in *Deut.* 23. 17. *Hosea* 4. 14. 2 *Kings* 23. 17. is rendered *Whoredom* or *Sodomy*.

And *secondly*, Neither are we to seek of some parallel place, where the Word *Holy* signifieth this sort of *Holiness*, viz. *Matrimonial* or *Conjugal Holiness*, Mal. 2. 15. A Holy Seed, *viz.* a *Legitimate* Seed, as *Calvin*, and *Camer.* and others enlarge upon it, in opposition to *Bastardy* or unholy; for so were Bastards to be esteemed, *Deut.* 23. 17. And so 1 *Thes.* 4. 3, 4, 5. *This is the will of God, even your Sanctification*, and *that you should abstain from Fornication, that every one should know how to possess his own Vessel in sanctification and honour*; as 'tis said of

the *Young men*, 1 Sam. 21. 5. *and not in the lust of* Concupiscence, *&c.* Where Holiness is put in opposition to *Uncleanness* and *Fornication.*

But *Thirdly*, Neither can *Matrimonial* Holiness be said not to be a *separation* to God; for it is no other than a setting apart according to God's *Ordinance*, which is called honourable, (or in this sence holy) and that to all whereby Men and Wommen are *dedicated* and devoted to each other by mutual solemn Contract, according to *God's Institution*, that of two they may be made one, and fill up a *Relation* to the *Holy ends* God appointed, *viz.* to prevent uncleanness, for mutual help and propagation: And though we do not call a Marriage a *Sacrament*, with the *Papists*, yet we own it as an honourable and *holy state*, God's Ordinance having made it so.

Object. But this seems to be a sence contrary to the *express words*; for is it not said that the unbelieving Husband is sanctified *by the Wife*? which is a sanctification derived from the *Believer.*

Answ. To which I Answer, that the Word [ἐν] translated [*by*] should be rendered [*to*] as it is, *Gal.* 1. 16. [*to me*] 2 *Pet.* 2. 5. [*to Faith*] *Acts* 4. 12. [*to men*] which the scope over-rules, and which must needs be so here; which Mr. *Marshal* grants *Tombs ex.* p. 79. for in no sence can it be *sanctified by her*: for he is not spiritually sanctified, being as yet an *unbeliever*; and one Argument therefore of the *Wives* remaining to endeavour to convert him: Neither can it be a *Federal Holiness*; for that, by this Argument would entitle him to *Baptism* as well as the

the *Children*; nor can it be proper to ſay, the *unbeliever* is ſanctified in a *Matrimonial ſanctification* by his *believing Wife*; for that is only ſo by *God's appointment*; therefore muſt it neceſſarily be to the Wife, *viz.* to her *uſe* and lawful *enjoyment*, as *Food* and *Rayment*, and all God's *Bleſſings* are, it being not [as Mr. *Marſhal* grants] a Holineſs of *State*, but of *Uſe*; and therefore ſhe did not ſin in *continuing* in the *ſtation* and *place Religion* found *her*, which is the Anſwer to the *Scruple*.

But is it not ſaid, *now are your Children holy*; *Object.* implying ſome preſent alteration for good to them, upon the change of the ſtate of the *Parent*, which did not belong to them before?

To which *Beza*'s ſence of the words may be a *Anſw.* very proper Anſwer, *viz. That the Word is not to be underſtood an Adverb of Time, but a Conjunction that is wont to be uſed in the aſſumptions of Arguments; and ſo the ſence is* [but now] *that is, foraſmuch as the unbelieving Husband is ſanctified to the Wife, your Children are holy, that is, lawfully begotten and born.*

Therefore notwithſtanding your *difference* in Religion, that although he be an *Idolater*, and you a *Chriſtian*, yet the Civil State *lawfully* entered into before this *alteration* may be converſt in without ſin; for if the *Believer* ſhould *depart*, and break the *Relation*, it was either for the *defect* of the firſt *Band* or Tie, or for unequal yoaking with Infidels, as in *Ezra*'s time. But as to the latter, there being no ſuch Law to the *Gentiles*, to put away *Wives* and *Children* upon that account. And to the former, you having no doubt of the *Legitimacy*

of

of your *Children*, but take it for granted they are holy; neither need you doubt of your lawful *Marriage-state*, your new relations infringing neither: Therefore from the Holiness both of *Bed* and *Birth*, continue together, and let not the *believing Husband* put away his *unbelieving Wife*; nor let not the *believing Wife* depart from her *unbelieving Husband*, which is all the Holiness that is found in this Text, and no such thing as a *Federal Holiness*: Though if there was, it would be no ground to baptize an Infant upon, as before.

The

The Arguments from Circumcision Examined.

Another, and none of the least Argument that is urged to prove Infants-Baptism by, is from pretended consequences from the Covenant *made with* Abraham, *Gen.* 17.

From whence it is thus Argued;

The Argument from Circumcision.

THose to whom the Gospel-Covenant belonged, to them the Seal thereof appertained; but to Believers and their Seed, the Gospel-Covenant belonged; as Gen. 17. 7. *I will be a God to thee, and to thy Seed: And* Acts 2. 39. *The Promise is to you and your Children.*

Therefore *to them the Seal thereof, Circumcision* [*so called,* Rom. 4. 11.] *did appertain,* Gen. 17. 10. For the *Fœderati* were to be *Signati*; those in the *Covenant were to have the Seal thereof: And therefore by consequence it naturally followeth, That if Circumcision, the Seal of the Gospel-Covenant belonged to the Seed of Believers under the Law, then doth the Gospel-*

spel-Seal, Baptism, much more appertain to the Seed of Believers under the Gospel, which comes in the Place, Room and Use of Circumcision; otherwise the priviledge under the Gospel, would be less than that of the Law, should Children be denied such a benefit.

Answ. That this is *fallacious*, and false reasoning (and that there is no *Natural Consequence* at all from this Scripture, to infer the *Baptizing* of *Infants*; nor any ground to build the *Gospel-Ordinance* Baptism, upon the Command of the *Legal-Ordinance Circumcision*) may fully appear, by examiniug the following Particulars which are *begged*, but not *proved* in the Argument.

1. *Whether Circumcision, called here the Gospel-Seal, did of old belong to all in Gospel-Covenant?*

2. *Whether the New (or Gospel) Covenant, and that mentioned,* Gen. 17. *be one and the same?*

3. *Whether the Seed mentioned was* Abraham's *Natural or Spiritual Seed?*

4. *Whether Circumcision was a Seal of the New Covenant to the Children under the Law?*

5. *Whether Circumcision was administred to Believers as Believers, and to their Seed only?*

6. *Whether Baptism did succeed in the Place, Room and Use of Circumcision?*

7. *Whether the not baptizing Infants makes the priviledges under the Gospel, less than the Circumcising them under the Law?*

To the first; *Whether Circumcision, called the*

the Gospel-Seal, did belong of old to all in Gospel-Covenant?

'Tis answered, That the contrary doth manifestly appear upon a double account; 1. Because some that were in the *Gospel-Covenant*, were not *Sealed*: And, 2. Some that were out of the *Covenant* were *sealed* therewith.

Circumcision *no the Seal the Gospel Covenant to all Believers.*

1. There were many persons in *Covenant* that were not *circumcised*; that were *Fœderati*, but not *Signati*; as for instance, All the *Believers* from *Adam* to *Abraham*, who received no such Seal; nor 2. did any of the *Believers* out of *Abraham's* Family, as *Lot*, *Melchizedech*, *Job*, that we read of, receive any such *Seal*; neither, 3. did any of the believing *Females* in any Age, receive it.

1. *Many in Covenant not Sealed with it.*

And *secondly*, There were some to whom the *Covedant* did not *belong*, that received that called the Seal of Circumcision: For of *Ishmael* God had said, that this *Covenant* was not to be established with him, but with *Isaac*; and yet he was *circumcised*, Gen. 17. 20, 21, 25. Gal. 4. 29, 30. And the same may be said of *Esau*, Rom. 9. 10, 11, 12, 13. And as to all the *Strangers* in *Abraham's* House, or bought with Money in *Israel*, that were *circumcised*, it may well be doubted whether the *New Covenant*-Promises did belong to them.

2. *Many out of the Covenant they were Sealed.*

To the Second, *Whether the New Covenant, and that mentioned in* Gen. 17. *be the same?*

In Answer whereto, it must be understood, That as *Abraham*, by Promise, stood in a *double capacity*, *viz.* The *Father* of a *Nation*, *viz.* The Natural *Israelites*; so to be also a *Father of many*

2. *The Covenant in* Gen. 17. *a mixt Covenant, as the Seed was.*

many Nations, comprehending the Spiritual *Israel*, whether *Jews* or *Gentiles* throughout the world; and so accordingly the Promises were of two *sorts*, sometimes respecting his *Natural Seed*, whether *Domestick* or *National*, who were Typical of the *Spiritual*, as the Birth of *Isaac*, the deliverance of his *Posterity* out of *Egypt*, the possessing of the *Land* of *Canaan*, with many outward *Temporal Blessings*, and Benefits annexed thereto; as *Gen.* 15. 13. & 18. 17. & 8: 15, 16. *Acts* 7. 3, 4, 5, 6.

And others again, respecting in a peculiar manner the *Spiritual* Seed, the Family of the *Faithful, viz.* the *Elect*, of whom, through Christ, he was Father, and which are Evangelical, and in an especial manner belonging to the new Covenant; as *Gen.* 12. 3. 18. 18. *In thee shall all Nations be blessed*; which is called a Gospel-Promise, *Gal.* 3. 8, 9. So *Gen.* 15. 5. *So shall thy Seed be.* Gen. 17. 5. *A Father of many Nations.* And Ver. 8. *To be his God, and the God of his Seed.* And therefore must the mind of Wisdom rightly distinguish, and truly apply the *Promises*, that are many times so mixed, that the one may be taken for the other; and sure I am, much of the mistake and error lies here in this very thing, by applying that to the one, which belongs to the other.

3. *The Seed in the 7th v. the Spiritual Seed only.*

But *Thirdly*, *What Seed of Abraham is it to whom the Promise doth belong*, in the 7th *ver.* *whether the Natural or Spiritual, and who those Children of Promise?* Acts 2. 39.

To the clearing the first; namely, That of the Seed, *ver.* 7. I shall refer you to the Exposition

sition it self the Scripture hath given us hereof, with the concurring sence of many judicious Expositors, and all of them parties themselves.

1. The Scriptures expounding this Text, are *Gal.* 3. 16. *Now to Abraham and his Seed were the Promises made; he saith not, to Seeds, as of many, but as of one, and to thy Seed, which is Christ*: And therefore saith, *verse* 29. *If you be Christ's, then are you Abraham's Seed, and Heirs according to Promise*: And farther, *Rom.* 9. 7, 8. *Neither because they are the Seed of Abraham, are they all Children, but in Isaac shall thy Seed be called; that is, they which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise are counted for the Seed.* And *Rom.* 4. 13, 14. *For the Promise that he should be the Heir of the World, was not to Abraham, or to his Seed through the Law, but through the Righteousness of Faith; for if they which are of the Law be Heirs, Faith is made void, and the Promise made of none effect.* Gal 3.16 Rom. 9. 7, 8. Rom. 4. 13, 14.

Which so fully confirms the *Seed* here mentioned, to whom the Promise belonged, not to be the *Carnal* but *Spiritual* Seed; and in farther confirmation thereof, you have these following *Authors*, and all of them *Pædobaptists*, *viz.*

Calvin, upon *Gen.* 17. 7. saith, *That it is manifest that the Promise understood of Spiritual blessing, pertaineth not to the Carnal Seed of* Abraham, *but to the Spiritual; as the Apostle himself saith*, Rom. 4. & 9. *For if you understand the Carnal Seed* (saith he) *then that Promise* Calvin.

mise will belong to none of the Gentiles, but to those alone who are begotten of Abraham, *and* Isaac *according to the Flesh,* Estius Ann. *Gen.* 17. 7.

Ainsw. *Ainsworth,* on *Gen.* 12. 7. [thy Seed] *That is, all the Children of Promise (the Elect) who only are counted* Abraham's *Seed,* Rom. 9. 7, 8. And in Christ *are Heirs by Promise, as well the Gentiles as the Jews.*

D. Owen Dr. *Owen,* in his Book called *The Doctrine of Saint's Perseverance* in *chap.* 4. arguing *from the Covenant of Grace,* to prove the unchangeableness of the Love of God, begins with *Gen.* 17. 7. saying, *That the effectual dispensation of the Grace of the Covenant is peculiar to them only, who are the Children of Promise, the Remnant of* Abraham *according to Election, with all that in all Nations were to be blessed by him and his Seed Jesus Christ:* Ishmael, *though circumcised, was to be put out, and not to be Heir with* Isaac: And a little after he writes thus; *What blessing then was here made over to* Abraham? *All the Blessings,* saith he, *that from God are conveyed in and by his Seed Jesus Christ, in whom both he and we are blessed, are wrapped therein; What they are, the Apostle tells you,* Eph. 1. 13, *They are all Spiritual Blessings, if Perseverance, if the continuance of the Love and Favour of God towards us, be a Spiritual Blessing, both* Abraham, *and all his Spiritual Seed, all Faithful ones throughout the world, are blessed with it in Jesus Christ; and if God's continuing to be a God to them for ever, will enforce this Blessing (being but the same thing in another expression) it is here likewise asserted.*

Amesius

Amesius, De Prædest. *chap.* 8. *Ser.* 6. saith, *There are many of the Seed of* Abraham, *to whom the word of Promise doth not belong, as* Ishmael *and* Ishmaelites. *But if so there be many of the Seed of* Abraham, *to whom the word of Promise doth not belong: Then the rejection of many* Jews *who are of the Seed of* Abraham, *doth not make void the word of Promise. From whence may we not safely conclude, that if the Natural Posterity of* Abraham, *were not within the Covenant of Grace, by virtue of the Promise,* Gen. 17. 7. *Then much less are our Natural Posterity. But the former is true,* Rom. 9. 6, 7, 8, 9, 10, 11, 12. *So is the latter.*

To which we might add divers others; but let these suffice.

And from the contrary persuasion, what dismal Consequences would arise? For if God made *his Covenant* of Grace with the *Posterity* of *Believers*, as this Doctrine asserts; then all the *Posterity* of *Believers* should *certainly* have *Grace* bestowed upon them; for it is the *Covenant* of God which doth *convey Grace*, Rom. 4. 16. 2 Cor. 1. 30. None missing of Grace from God's Faithfulness; which Mr. *Blake* doth so confidently affirm, *p.* 6. saying, *That Christianity is hereditary; that as the Children of a Nobleman are Noble, the Child of a Freeman Free, of a Turk, a Turk; and of a Jew, a Jew; so the Child of a Christian is a Christian*: in contradiction not only of Scripture, which saith, *We are Children of wrath by Nature*; but of all former and latter Experience. *The evil consequences of the contrary.* M. *Blake.*

Then would *Grace* be a *Birth-priviledge*, and *Regeneration* (as before) tied to *Generation*;

contrary to *John* 3. 3. & *John* 1. 12. 13.

Then must all the *Posterity* of *Believers* be saved; without you will necessitate the Doctrine to be true, that men may fall from Grace.

Then must we tie up and confine the *Grace* of God's *Covenant* to the Children of *Believers* only; and then what hope for the Children of *Unbelievers*, contrary to the Experience of all Ages. For was not Grace extended to the *Gentiles*, who were not the Children of Believers, when the Natural Branches, the Children of believing *Abraham* were cut off.

Then is the *Covenant* of *Grace* it self overthrown, concluding an interest without Faith, *Rom.* 4. 14. Deriving a *Title* by Natural *Generation.*

Acts 2. 38. answered.

And as to the other Scripture of *Acts* 2. 38, 39. urged as a *Parallel* to the other; it is so *indeed*, rightly understood, but not at all in the sence supposed.

For first, It is to be observed, that the Promise there made, is the giving of the *Spirit*, called the Promise of the *Father*, propheſied of by *Joel* 2. 28. and doth follow the *receiving* of Christ in the Gospel, *Eph.* 1. 13. *Gal.* 3. 14. and the obeying his *Commands*, Acts 5. 32. Therefore in *v.* 38. *Peter* exhorts them to *Repentance* and *Faith*, in order to the receiving of it; because the Promise is to them and their Children, *viz.* to the *Jews*, and to them that are afar off, to the *Gentiles* also, even as many of both as the Lord should call; therefore the Promise is not made but upon condition of Calling, of Faith, and Baptism.

Secondly,

Secondly, It is remarkable that the Apostle doth first exhort to *Repentance*, then to *Baptism*, shewing the order that Christ had *directed* to in the Commission; neither is the Promise *mentioned*, as though of it self it gave right to *Baptism* without Repentance, but as a Motive why they should repent and be *baptized*, that they might also, as others had done before their eyes, be made partakers of the *Holy Spirit*, which the Prophets had *foretold*, and Christ had *promised*, wherein Infants [neither capable of Faith, Repentance and Calling] are not concerned in the Text; and by Children *spoken* of, are no other meant, than the posterity of the *Jews*: for who knows not that they are so called, and that my Child is my Child, though 40, or 50 years old? Upon which Text, Dr. *Hamond*, in his *Resolution concerning Infants-Baptism*, sect. 81. hath to this purpose; *In the next place*, saith he, *is attempted the disproving of all Arguments brought in defence of Pædo Baptism from* Peter's *words*, Acts 2. 39. *To which*, saith the Doctor, *I answer*; *That if any have made use of that unconcludent Argument, I have nothing to say in defence of them; I think the practice is founded upon better* Basis *than so, and the Word* Children *there, is really the Posterity of the* Jews, *and not particularly their Infant-Children.* D. Ham.

And Dr. *Taylor* upon *this Scripture*, p. 233. saith, *That the words mentioned in St.* Peter's *Sermon (which are the only Records of the Promise) are interpreted upon a weak mistake. The Promise belongs to you and your Children, therefore Infants are actually receptive of it in that-* D. Taylor

capacity; that is the Argument; but the Reason of it is not yet discovered, nor ever will; for, [*to you and your Children*] *is to you and your Posterity, to you and your Children, when they are of the same capacity, in which you are receptive of the Promise. But he, that, whenever the word* [*Children*] *is used in Scripture, shall by* [*Children*] *understand Infants, must needs believe, that in all* Israel *there were no men, but all were Infants; and if that had been true, it had been the greater wonder they should overcome the* Anakims, *and beat the King of* Moab, *and march so far, and discourse so well; for they were all called the Children of* Israel.

The fourth thing to be enquired into, is, *Whether Circumcision was a Seal of the New Covenant to Believers and their Seed?*

Circumcision only a Seal to Abraham not to Believers, nor their Seed.

To which I answer in the Negative, that it was neither a *Seal* to them, nor much less a *Seal* to them of the New Covenant. It is true, it was a *Seal, Confirmation,* or *Ratification* of the Faith that *Abraham* had long before he was *circumcised*; but so could it not be said of any *Infant* that had *no Faith.* It was a *Sign* put into the *Flesh* of the Infant; but a *Sign* and *Seal* only to *Abraham,* witnessing to him, that he not only had a *justifying Faith,* but to the truth of the Promises, *viz. That he should be the Father of many Nations,* Gen. 12. 23. 2. *The Father of the Faithful,* Rom. 4. 11. *Heir of the World,* Rom. 4. 13. *That in him all the Families of the Earth should be blessed, viz.* in *Christ proceeding* from him, which was no ways *true* of any *Infant* that ever was *circumcised*; for none had before their Circumcision such a Faith,

Faith, that entitled them to such singular Promises; the Scope in that place, in *Rom.* 4. being to shew, *That* Abraham *himself was not justified by Works*; no not by *Circumcision*, but by *Faith* which he had long before he was circumcised; and so but a Seal or Confirmation of that Faith which he had before, and to assure him of the truth of those special Promises, made to him and his Seed, both Carnal and Spiritual.

And to which purpose you have both *Chrysostom* and *Theophylact*, as Mr. *Lawr.* p. 168. viz. *It was called a Seal of the Righteousness of Faith; because it was given to* Abraham *as a Seal and Testimony of that Righteousness, which he had acquired by Faith: Now this seems to to be the priviledge of* Abraham *alone, and not to be transferred to others; as if Circumcision in whom ever it was, were a Testimony of Divine Righteousness; for as it was the priviledge of* Abraham, *that he should be the Father of all the Faithful, as well circumcised, as uncircumcised, being already the Father of all uncircumcised, having Faith in Uncircumcision, he received first the Sign of Circumcision, that he might be the Father of the circumcised. Now because he had this priviledge, in respect of the Righteousness which he had acquired by Faith, therefore the Sign of Circumcision was to him a Seal of the Righteousness of Faith: But to the rest of the* Jews, *it was a sign that they were* Abraham's *Seed; but not a Seal of the Righteousness of Faith, as all the* Jews *also were not the Fathers of many Nations.* *Chrysostom and Theophylact.*

Secondly, Much less was Circumcision a Seal of the New Testament, as before; for nothing

is a *Seal* thereof but the *Holy Spirit*, Eph. 1. 13. & 4. 30.

Thirdly, Neither is Baptism more than Circumcision, called a Seal; it is called a *Figure*, 1 *Pet.* 3. 21. And it is a sign, as before: But a sign and figure proper only to men of understanding, representing Spiritual things and Mysteries; and not as Circumcision, which was a sign not *improper* for Infants; because it left a *signal* impression in their flesh, to be remembred all their days; but so cannot Baptism be to any Infants.

5. *Circumcision not administred only to Believers and their Seed.*

The fifth thing to be examined is, *Whether Circumcision was administred to Believers as Believers, and to their Seed after them, as such*; to which Baptism was to correspond?

It is answered, By no means; for it was an Ordinance, which by the institution belonged to all the Natural Linage, and Posterity of *Abraham*, good or bad, without any such limitation as was put upon Baptism; *If thou believest with all thy heart, thou maist*, Acts 8. or any such qualification to an *Infant* capable to receive it, that he should have a *believing Parent*; but will you deny *Abraham* to be a *believing* Parent? and was not he a *Father* to them all? What then! he was a publick common Father, which reaches not to the case in hand; for he was no such Father to them; neither have they any other in his stead, therefore the Analogy holds not: yet if they had, would it avail? For that Priviledge would not stand the natural Children of *Abraham* in any stead, to admit them to Baptism; which notwithstanding, they claimed the same upon that account, *Mat.*

3.

3. Yet *John* rejects them upon it, calling them *a Generation of Vipers*; bidding them *bring forth fruits meet for repentance*; and which only would give them admittance to the *Baptism of Repentance*; and that it was not enough to say *they had Abraham for their Father*. And to the same purpose doth our Saviour tell *Nicodemus*, a Master in *Israel*, that without the *New Birth* his Birth-priviledge would not avail him in the *Gospel-priviledges*, John 3. And with more severity doth he tell the *Jews*, that however they bore up themselves as the Sons of *Abraham*, yet without believing in Christ, who could only make them *free*, they were *Bond-slaves* to sin, and the Children of the *Devil*

The sixth thing to be searched after is, *Whether Baptism did succeed in the Room, Place, and Use of Circumcision?* To which I answer, By no means; for the following Reasons;

6. Baptism came not in the room, place and use of Circumcis.

1. *Not in the Room and stead.*

1. Not in the room and stead.

1. Because then only *Males*, not *Females*, would be *baptized*; because no other circumcis'd; but all *believing women*, as well as men, were to be baptized, *Acts* 8. 12, 16. & 14. 15.

2. Because then some, *not all Believers*, should be *baptized*; because not only *Women*, as before, were not admitted; but all Believers out of *Abraham's* Family, to whom he was a *Spiritual Father*, because he was a Believer before he was circumcised, *Rom.* 4. 11, 12. Whereas all *Believers*, according to the Commission, were to be *baptized*.

3. Because then the *circumcised* needed not to have been *baptized*, if they had been already sealed with the *New Covenant-Seal*: But Christ himself,

2. *Not to the ends and uses.*

himself, and all his Apostles, and so many o the *Churches* were *circumcised*, yet nevertheless were *baptized*.

2. Not to the Ends and Uses neither, as suggested; upon the following grounds:

1. Because Circumcision was a *Sign* of *Christ* to come in the *Flesh*; and Baptism, that he was *already come* in the Flesh, witnessing to his *Incarnation*, *Death*, *Burial*, and *Resurrection*.

2. Circumcision was to be a *Partition-wall* betwixt *Jew* and *Gentile*; but *Baptism* testified the contrary, *viz.* That *Barbarian*, *Scythian*, *Bond* and *Free*, *Jew* and *Gentile*, *Male* and *Female*, *were all one in Christ*. *Cornelius* the *Gentile* must be *baptized*, and have the *Spirit* given to witness, that nothing must be *called common* or *unclean*, where God had purified the heart by believing.

3. *Circumcision* initiated the *Carnal Seed* into the *Carnal Church*, and gave them right to the *Carnal Ordinances*; but *Baptism* was to give the *Spiritual Seed* an orderly entrance into the *Spiritual Church*, and a right to partake of the *Spiritual Ordinances*.

4. Circumcision was to be a *Bond* and *Obligation* to keep the whole Law of *Moses*; but Baptism witnessed that *Moses*'s Law was made void, & that only Christ's Law was to be kept.

5. Circumcision was administred to all *Abraham*'s Natural Seed, without any profession of *Faith*, *Repentance* or *Regeneration*; whereas Baptism to be administred to the Spiritual Seed of *Abraham*, was only upon profession of *Faith*, *Repentance* and *Regeneration*; and which appears more fully by the following Instances compared.

1.

1. Because a *Carnal Parent*, and a fleshly begetting, by the *Legal Birth-priviledge*, gave right to *Circumcision*; whereas a Spiritual begetting by a Spiritual Parent, gave only a true right to *Baptism*.

2. Because a *Legal*, *Ecclesiastical*, *Typical* Holiness (when *Land*, *Mountains*, *Houses*, *Birds*, *Beasts* and *Trees* were holy) qualified for Circumcision: whereas only *Evangelical* and *Personal* Holiness was a meet *qualification* for *Baptism*.

3. Because *Strangers* and *Servants* bought with Money, and all ignorant Children of eight days old, yea *Trees* and *Fruits* were also capable of Circumcision, *Lev.* 19. 23. Whereas only men of understanding, that were capable to believe with all their heart, and to give an account thereof with their mouths, were to be esteemed capable Subjects of Baptism.

6. Circumcision was to be a sign of *Temporal Blessings* and Benefits to be enjoyed in the Land of *Canaan*; whereas Baptism was to be a sign (as before) of many *Spiritual Benefits*, viz. *Remission of sins*, *Justification*, *Sanctification* here, and *Eternal Salvation* hereafter.

It is granted, there are in some things an Analogy betwixt the one and the other, both signifying *Heart-Circumcision*, and an *initiating* into the Church, though as a different *Church*; so different *Subjects*, and *Church-Members*, upon different grounds, and to different *ends*, as before, and in a far different manner; one to be done in a *private House*, and by a *private Hand*, and the other in some *publick Place*, and by the hand of some *publick Minister*, appointed by the Church, to administer the same. But

But now because there is some *Analogy* in some things, is there therefore ground to conclude, it cometh into the *room*, *stead*, and *use* thereof? by no means; for by the same Argument we may as well conclude, that it cometh in the room and stead of the *Ark*, *Manna*, *Rock*, &c. And from such like Arguments drawn from *Analogies*, what *Jewish* Rites may not by our wits be introduced, to the countenancing the *Papists* in their *High Priesthood*, *National Churches*, Orders of *Priesthood*, *Tythes*, and all other their innumerable *Rites* and *Ceremonies*, that without any *Institution* of Christ, or pretence of *New-Testament-Authority*, they have *introduced* or *imposed* upon the account of *Analogy* with *Old-Testament-Rites* and *Services*. Concerning which, you have the Lord *Brooks*, in his Treatise of *Episcopacy*, p. 100. saying very well, *viz. That the Analogy which Baptism now hath with Circumcision in the Old Law, is a fine rational Argument to illustrate a Point well proved before; but I somewhat doubt*, (saith he) *whether it be proof enough for that which some would prove by it, since (besides the vast difference in the Ordinance) the persons to be circumcised are stated by a positive Law, so express, that it leaves no place for scruple; but it is far otherwise in Baptism, where all the designation of Persons fit to be partakers, for ought I know, is only such as believe; for this is the Qualification, which with exactest search I find the Scripture requires in persons to be baptized, and this it seems to require in all such Persons; now how Infants can be properly said to believe, I am not yet fully resolved.*

L. Brooks

And

And very full and most excellently you have to this point Dr. *Taylor*, p. 228. Who saith, D. Tayl. *That the Argument from Circumcision is invalid upon infinite Considerations: Figures and Types prove nothing, unless a Command go along with them, or some Express to signifie such to be their purpose: For the Deluge of Waters, and the Ark of* Noah. *were a Figure of Baptism, said* Peter; *and if therefore the Circumstances of the one should be drawn to the other, we should make Baptism a Prodigy, rather than a Rite; the Paschal Lamb was a Type of the Eucharist, which succeeds the other, as Baptism doth to Circumcision; but because there was in the manducation of the Paschal Lamb, no prescription of Sacramental Drink, shall we thence conclude that the Eucharist is to be administred but in one kind? And even in the very instance of this Argument, supposing a Correspondency of Analogy between Circumcision and Baptism, yet there is no correspondency of Identity; for although it were granted, that both of them did consign the Covenant of Faith, yet there is nothing in the circumstance of Childrens being circumcised, that so concerns that Mystery, but that it might very well be given to Children, and yet Baptism only to men of Reason; because Circumcision left a Character in the flesh, which being imprinted upon Infants, did its work to them when they came to Age; and such a Character was necessary, because there was no word added to the Sign; but Baptism imprints nothing that remains on the Body; and if it leaves a Character at all, it is upon the Soul, to which also the word is added, which is as much a part of the*

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Sacrament, as the Sign it self: for both which Reasons it is requisite, that the Parties baptized should be capable of Reason, that they may be capable both of the word of the Sacrament, and the impress made upon the Spirit; since therefore the reason of this parity does wholly fail, there is nothing left to infer a necessity of complying in this circumstance of Age, any more than in the other Annexes of the Type; then the Infant must also precisely be baptized upon the Eighth day, and Females must not be baptized, because not circumcised; but it were more proper, if we would understand it right, to prosecute the Analogy from the Type to the Antitype by way of Letter, and Spirit, and Signification: And as Circumcision figures Baptism, so also the Adjuncts of the Circumcision, shall signifie something spiritual in the adherences of Baptism; and therefore as Infants were circumcised, so spiritual Infants shall be baptized, which is spiritual Circumcision; for therefore Babes had the ministry of the Type, to signifie that we must, when we give our Names to Christ, become Children in malice, and then the Type is made compleat, &c. Thus far the Doctor.

7. Not baptizing of Infants, makes not Gospel-priviledges less than Legal.

7. *Whether the not baptizing Infants makes the priviledge under the Gospel, less than under the Law, who had then Circumcision?*

To which I answer; Not at all; for the Reasons following.

1. Because they were not *circumcised*, because they were *Children of Believers*, or sealed with a new *Covenant-Seal*, as being in the new *Covenant thereby*, as before proved; but upon the account of a *Birth-priviledge*, as being

ing of the natural *Linage* and *Seed* of *Abraham*, as a *Typical ſhadowy thing*; all whoſe poſterity were to be marked therewith, to diſtinguiſh them from the *Nations*, and to keep that Line clear, from whence *Chriſt*, according to the Fleſh *ſhould come*, and to *oblige* them to keep the *Law*, &c. But no ſuch thing in the Goſpel; the *Body* and *Subſtance* being come, the *Shadow* was to vaniſh and paſs away; no common *Father* then but *Chriſt*, and if *Chriſt's*, then *Abraham's* Seed, *and Heirs of Promiſe*; no Birth-priviledge, but the *new Birth*; therefore to go back to the *National Birth-priviledge*, is ſo far from being a Priviledge, that it is a *Bondage* rather, to return to the *Type* and *Shadow*, the *Antitype* and *Subſtance* being come.

Neither ought ſuch a thing to be any more *eſteemed* the loſs of a Priviledge, than our not enjoying literally a *Holy Land*, *City*, *Temple*, a ſucceſſion of a *High Prieſt*, and a *Prieſthood* by *Generation* or Lineal Deſcent (for you know their Children were *Prieſts ſucceſſively* in their Generation, a Levite begat a *Prieſt* or *Miniſter*, as well as the other *Tribes* begat *Church-Members*) ſince all thoſe Types are *Spiritualized* to us the Believers under the *Goſpel*, who are now the Holy *Nation*, the Holy City and Temple, the Royal *Prieſthood*, and all *Church-Members* by *Regeneration*, not *Generation*. Therefore we are ſo far from being *loſers* by the bargain, that as far as Chriſt exceeds *Moſes* and *Aaron*, the Goſpel, the Law, the *Antitype*, the *Type*, the Spiritual Birth, the *Carnal*, the Extent of all Nations, the Confines of *Judea*; ſo far are we better, and not worſe.

Nor

Nor thirdly, If it should be taken for granted, that *Circumcision* was a Seal of the new *Covenant* belonging to all the Children of *Israel*, then would not the *Baptizing* of the Children of *Believers* answer it; neither amount to so great a priviledge, nor be equivalent to it, for these Reasons.

First, There were all the *Families* and *Tribes* of *Israel* (and all Proselyted strangers) with their *Children* without distinction of good or bad, to be *circumcised*: But here only one of a City, or two of a *Tribe*; for *Believers* are but thin sown, and the Children of *Unbelievers* and wicked men, are to receive no such benefit *in the judgment of so many*.

And *secondly*, You would be very *short* in another respect, as being at an utter uncertainty when you had a right *Subject*; for if the *Parent* was an *Hypocrite*, or no *Elect* person, which is out of your reach to *understand*, you cannot know whether the Child be fit for Baptism; for the Seed of a wicked man you must not *meddle* with by any *means*, whereas there was not the least doubt or scruple in *Israel* as to the Subject; for the Father being *circumcised*, it was an infallible mark they were right.

And *thirdly*, Neither can the *Child* (when he is grown up) have any certain *knowledge*, that such a *Ceremony* hath past upon him in *Infancy*, he having no *Infallible* mark thereof; whereas the circumcised Infant had an *indelible Character* and *Mark* in his flesh, to assure him that he had received that Rite.

By all which Demonstrations you may understand, that we lose no Priviledge under

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der the Gospel for not *baptizing* our Infants, though they were *circumcised* under the *Law*.

CHAP. IV.

Wherein is made manifest, that the Ordained Ceremony of Baptism, is, in this of Infants altered and changed, and another Rite introduced, quite contrary both to the Signification of the Word, Nature of the Ordinance, and manifest Practice thereof, not only in the Apostles Times, but many Ages after, as confess'd by Parties themselves.

THat the Manner and Ceremony of Baptism ought to be by *Dipping* or *Plunging* the whole Body under *Water*, and not by *Sprinkling* or *Pouring* a little Water on the *Face* or *Head*, as hath commonly been *used*, especially since the *Subjects* have been changed from *Men* to *Babes*, is thus made good, *viz.* *The Ceremony of Baptism is by dipping*

First, From the *proper* and genuine signification of the *Word*, so well agreeing with the *Ends* and *Use* of *Baptism*, *the Ceremony* to the *Substance*, *Sign* to the *thing signified*.

The Word we call *Baptism*, and the *Latins* *Baptismus*, is no other than the Greek word Βαπτισμα [being so retained all along, as *Gomarus* observes in the Latin Church] and in plain 1. *From the signification of the Word.*

plain *English* is nothing else but to dip, plunge, or cover all over.

The Truth whereof, will more fully appear from our best *Greek Lexicons*, and by the observation of our most eminent Criticks, and the Scripture-use of the words.

Scapula & Steph. *Scapula* and *Stephens*, two as great Masters of the *Greek* Tongue as we have any (and also great Defenders of Infants-Baptism) do tell us in their *Lexicons*, that Βαπτίζω, from Βάπτω, signifies *mergo, immergo, submergo, obruo*; item, *tingo, quod fit immergendo, inficere, imbuere*, viz. *To dip, plunge, overwhelm, put under, cover over, to die in colour, which is done by plunging.*

Grotius. *Grotius* tells us, it signifies to dip over head and ears.

Pasor. *Pasor*, An *Immersion, Dipping, or Submersion.*

Vossius. *Vossius*, that it *implieth a washing the whole Body.*

Mincæus *Mincæus*, in his Dictionary, *That* Βαπτισμα, *à* Βαπτίζω, *is in the Latin* Baptismus, *in the Dutch* Doopsel *or* Doopen, *English*, Baptism *or* Baptime, *viz. to Dive or Duck* in Water; and the same with the *Hebrew* טבל, *To Dip.*

Liegh. *Liegh*, in his *Critica Sacra*, saith, *It's native and proper signification is to dip into Water, or to plunge under Water*; for which he cites these Scriptures, where so used, *viz.* Mat. 3. 6. *Acts* 8. 38. *And that it is taken from a Dyer's Fat, and imports a Dying, or giving a fresh Colour, and not a bare washing only*, Rev. 19. 13. And for which he quotes Casaubon, Bucan, Bullinger, Zanchy, Spanhemius. He saith withal,

withal, *That some would have it signifie washing, and which sence* Erasmus, he saith, *opposed, affirming, that it was not otherwise so, than by consequence; for the proper signification was such a dipping or plunging as Dyers use for Dying of Clothes.*

Salmatius, in his Book *De Prim. Papæ*, p. 193. saith, *That is not* Baptism *they give to Children, but* Rantism. *Salmat.*

Causabon, in his Annotat. upon *Mat.* 3. annexed to the New Testament, set forth by *Stephens*, saith, *That immerging was the proper Right in Baptism, which the word it self* (he saith) *sufficiently declares, which as it signifies not* δύνειν, *a going down to the bottom without any ascending; so not* ὑποπλάζειν, *a swimming like a Cork above the Water; but* βαπτίζειν, *a going down, and coming up again.* *Causabon*

Pindarus, in his Ode 2. calls a Cork swimming upon the face of the waters, *unbaptized*; and *Plutarch* a Ship floating on the water, *unbaptized.* *Pindarus*

Beza, on *Mat.* 3. 11. saith, *The Word* βαπτίζειν *signifies to* Dye *by dipping or washing, and differs from the Word* δύναι, *signifying to drown, or go down to the bottom, as a stone.* *Beza.*

Selden, De Jure Nat. &c. l. 2. c. 2. saith, *That the* Jews (*from whom this Rite is conceived to come*) *took the Baptism wherein the whole Body was not baptized, to be void.* *Selden.*

Mr. *Daniel Rogers*, in his Treatise of *Sacraments*, Part. 1. c. 8. p. 177. saith, *That the Minister is to dip in Water, as the meetest Act; the Word* Βαπτίζω *notes it; for the* Greeks *wanted not other words to express any other Act,* *Rogers.*

besides Dipping, if the Institution could bear it. What resemblance of the Burial or Resurrection of Christ is in sprinkling? All Antiquity and Scripture, saith he, *confirm that way. To Dip therefore, is exceeding material to the Ordinance; which was the usuage of old, without exception of Countries hot or cold.*

D. *Tayl.* Dr. *Taylor,* in his Rule of Consc. *l.* 3. *c.* 4. *If you would attend to the proper signification of the Word, Baptism signifies plunging in water, or dipping with washing.*

Mede. Mr. *Joseph Mede,* in his *Diatribe* on *Titus* 3. 2. saith, *That there was no such thing as Sprinkling or Rantism used in Baptism in the Apostles days, nor many Ages after them.*

Chamier. *Chamier,* Pan. Cathol. *Tom.* 4. *l.* 5. *c.* 2. *Ser* 6. *The ancient use of Baptism was to dip the whole Body into the Element, which is the force of* τὸ βαπτίζειν, *therefore did* John *baptize in a River; which is nevertheless changed into aspersion, though uncertain when and from whence that Custom was taken.*

I might add many more, but shall *conclude with that observable Remark that Dr.* Hamond *gives us hereon in his Annotations,* viz. *upon* Joh. 13. 10. Telling us, *That* Βαπτισμῷ *signifies an Immersion, or washing the whole Body. and which answereth to the Hebrew word* שבילה, *used for Dipping in the Old Testament: And therefore, upon* Mat. 3. 1. *tells us, That* John *baptized in a River,* viz. *Jordan,* Mark 1. 5. *in a confluence of much Water, as* Ænon, *Joh.* 3. 23. *Because it is added, there was much water; upon which account he saith, That as the*

Greeks

Greeks *called the Lakes where they used to wash* Κολυμβήθρας; *so the Ancients called their Baptisterions, or the Vessels containing their Baptismal Water,* Columbethras, *viz. swimming or diving places, being made very large with partitions for Men and Women.* And upon *Mar.* 7. 4. tells us, *That the Washing or Baptizing of Cups, Vessels, Beds,* &c. *was no other than a putting them into the Water all over, rinsing them.*

I have carefully examined all the places in the Old Testament, where the word Dipping or Baptizing is mentioned, and do find it is expressed by the Hebrew word טבל, as *Mincæus* and Dr. *Hamond* observe. The *Septuagint* do render the word *Tabal* in the *Hebrew*, by βαπτίζω; and which all the Translators, both the *Latin*, *Dutch*, *Italian*, *French* and *English* do translate *To Dip*; and which always signifies *to dip* (the word rendred *washing* being by another word) as the following Scriptures will inform you, *Gen.* 37. 31. *Exod.* 12. 22. *Lev.* 4. 6. & 17. 14. & 6. 16, 51. *Lev.* 9. 9. *Deut.* 33. 24. *John* 3. 5. *Num.* 16. 18. 2 *Kings* 5. 14. Which are all the places I can find the word used in, in the Old Testament.

The word generally used for washing in the Hebrew is רחץ, which signifies such a washing as taketh away filth from persons or things, by swilling, rinsing, or rubbing, as *Buxtorfius* and *Leigh*, and which answereth to all the three words for washing, that we meet with in the *Greek*, viz. λοῦω, *a washing of the Body*; νίπτω, *the Hands*; and πλύνω, *Clothes*; as

Stephens saith in his *Thesaurus*; which word you find in very many places in the Old Testament, as *Exod.* 30. 19, 20. *Exod.* 25. *Lev.* 14. 8, 9. & 16. 24, &c. Which signification and sence of the word, is emphatically confirmed to us by the several Metaphors used by the holy Spirit in Scripture, in allusion hereto; *viz. for persons* to be plunged into great sufferings, they are said to be *baptized* therein, *Mark* 10. 38. And so for persons that were endued with great measures of the Spirit, they are said to *be baptized* therewith, *Acts* 1. 5. The Children of *Israel* being encompassed with the Cloud over their head, and the divided Sea on both sides, were said *to be baptized* in the Cloud and Sea, 1 *Cor.* 10. And Baptized persons are said to be dead and buried, in allusion to putting men into the Earth, and covering them therewith; none of which can hold good by sprinkling.

2. *From the scripture-practice.*

Secondly, It appears to be so from the practice and usage we find hereof in Scripture, and the opinion of the Learned upon it.

Mat. 3.

First, In the Story of *Christ's Baptism*, we read, *Mat.* 3. 5. *That Jesus came from Galilee to Jordan unto John, to be baptized of him.* And *v.* 16. *And when he was baptized, he went up straightway out of the Water.*

Cajetan.

The Learned *Cajetan* upon the place, saith, *Christ ascended out of the water; therefore Christ was baptized by* John, *not by sprinkling, or by pouring Water upon him; but by Immersion, that is, by dipping or plunging in the Water.*

Muscul.

Musculus on *Mat.* 3. calls *Baptism* Dipping, and saith, The Parties baptized were dipped, not sprinkled.

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A second Script. considerable is that of *Joh.* 3.23. *And John was baptizing in* Ænon *near* Salim (and the reason why *he pitcht upon* this place is given) *because there was much water there.* *John* 3. 23.

Piscator, upon the place, says ὕδατα πολλὰ *signifies many Rivers, as* ὕδωρ *in the Singular Number, signifies the River of* Jordan; *this*, saith he, *is mentioned to signifie the Ceremony of Baptism which* John *used in dipping or plunging the whole Body of man standing in the River*; whence he saith, *Christ being baptized by* John *in* Jordan, *is said to ascend out of the Water.* *Piscator.*

Calvin, upon these words, saith, *That from this place you may gather, that* John *and Christ administred Baptism by plunging the whole Body into the Water.* *Calvin.*

A third Scripture worthy our notice, is *Acts* 8.36, 38. *As they went on their way, they came unto a certain Water; and the Eunuch said, See here is Water; and they went both down into the Water, both* Philip *and the Eunuch, and he baptized him; and when they were come up out of the Water*: Upon which place, *Acts* 8.36.

Calvin saith, *We see what fashion the Ancients had to administer Baptism; for they plunged the whole Body into the Water: The use is now*, saith he, *that the Minister casts a few drops of Water only upon the body, or upon the head.* *Calvin.*

A Fourth Scripture we shall mention, is, *Rom.* 6.4. *Buried with him in Baptism: Where the Apostle elegantly alludes to the Ceremony of baptizing in our Death and Resurrection with Christ.* *Rom* 6.4

Cajetan upon the place, saith, *Thus we are buried with him by Baptism into death: By our Burying he declares our Death from the Ceremony* *Cajetan.*

of Baptism; because he who is baptized, is put under the Water, and by this carries a similitude of him that is buried, who is put under the Earth. Now because none are buried but dead men, from this very thing that we are buried in Baptism, we are assimulated to Christ Buried, or when he was Buried.

Kecker. *Keckerman*, Syst. Theol. l. 3. c. 8. says, *That Immersion, not Asperſion, was the first Institution of Baptism, as it doth plainly appear from* Rom. 6. 3.

Diodat. *Diodat.* Annot. on *Rom.* 6. 4. *Grotius* on the same. *Davenant*, Col. 2. 12. do own *Dipping* to have been the Rite in Christ's time.

Tilenus. *Tilenus*, in his Disputation, p. 886, 889, 890. A learned Protestant Writer, gives a most remarkable Testimony in the Case. *Baptism*, saith he, *is the first Sacrament of the New Testament instituted by Christ, in which, with a most pat and exact Analogy between the Sign and the thing signified, those that are in Covenant, are by the Minister washed in Water. The outward Rite in Baptism is Threefold; 1. Immersion into the Water. 2. Abiding under the Water. 3. Resurrection out of the Water: The form of Baptism*, viz. *Internal and Essential, is no other than the Analogical proportion which the Signs keep with the things signified thereby: For the Properties of the Water in washing away the defilements of the Body, do in a most suitable similitude set forth the efficacy of Christ's Blood in blotting out of sins; so dipping into the Water, doth in a most lively similitude set forth the mortification of the old man; and rising out of the Water, the Vivification of the New.*

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*The same plunging into the Water, holds forth to us that horrible Gulf of Divine Justice, in which Christ for our sins sake (which he took upon him) was for a while in a manner swallowed up. Abiding under the Water, how little a while soever, denotes his descent into Hell, even the very deepest of lifelesness, while lying in the sealed and guarded Sepulcher, he was accounted as one dead. Rising out of the Water, holds out to us alively similitude of that Conquest which this dead man got over Death, which he vanquished in his own Den (as it were) that is, the Grave. In like manner therefore (*saith he*) it is meet, that we being baptized into his Death, and buried with him, should rise also with him, and so go on in a new life.* Rom. 6. 3, 4. Col. 2. 12.

Mr. *Leigh* in his Annotat. upon *Rom.* 6. 4. *Leigh.* [*Buried with him in Baptism unto death*] *Baptism,* saith he, *is an Instrument not only of thy death with Christ, which is the killing of sin, but also of thy Burial with him, which is a perpetual mortification, or abiding under that death. He alludes to the manner in which Baptism was then administred, which was to plunge them in the water; the plunging of them into water which were baptized, was a sign of their Death and Burial with Christ.*

The Assemblies Annotations upon the place, *Assembl. Annotat.* do say, *That in this phrase the Apostle seemeth to allude to the ancient manner of baptizing, which was, to dip the Party Baptized, and, as it were, to bury them under water for a while, and then to raise them up again out of it, to represent the Burial of the Old man, and our Resurrection to Newness of Life.* The like saith *Piscator* and *Diodate* upon the place.

D. Cave. Dr. *Cave*, a great Searcher into Antiquity, in his Late Book called *Primitive Christianity*, saith, *p.* 320. *That the Party Baptized was wholly immerged, or put under water; which was the almost constant and universal Custom of those times, whereby they did most notably and significantly express the great End and Effects of Baptism; for, as in immerging there are in a manner, three several Acts, the putting the person into water, his abiding there for some time, and his rising up again; thereby representing Christ's Death, Burial, and Resurrection; and in conformity thereto, our dying unto sin, the destruction of its power, and our Resurrection to a new course of life. By the Person's being put into Water, was lively represented the putting off the body of the sins of the Flesh, and being washed from the filth and pollution of them. By his being under it, which is a kind of Burial into water, his entring into a state of Death or Mortification; like as Christ remained for some time under the state or power of Death; therefore it is said, as many as are baptized into Christ, are baptized into his death, &c. And then by his emersion or rising up out of the Water, is signified his entring upon the new course of Life, that like as Christ was raised from the dead by the Glory of the Father, so we should walk in newness of Life.*

B. Jewel. Bishop *Jewel*, in his Apology, *p.* 308. brings the Council of *Wormes*, determining the manner of Baptism, *viz. That the dipping into the Water is the going down into Hell (or the Grave) and that the coming out of the Water, is the Resurrection.*

And

And most remarkable is the testimony that Mr. *Baxter* himself gives to this Truth, wherein he also owns the changing of the Ceremony in his third Argument against Mr. *Blake*, in these words, *viz.*

Quoad modum, To the manner, saith he, *it is commonly confessed by us to the* Anabaptists *(as our Commentators declare) that in the Apostles time the Baptized were dipped over head in Water; and this signifieth their profession both of believing the Burial and Resurrection of Christ, and of their own present renouncing the World and Flesh, or dying to sin, and living to Christ, or rising again to newness of Life, or being buried and risen again with Christ, as the Apostle expoundeth in the fore-cited Texts of* Col. 2. & Rom. 6. *And though*, saith he, *we have thought it lawful to disuse the manner of Dipping, and to use less water; yet we presume not to change the use and signification of it; So then he that signally professeth to die, and rise again in Baptism with Christ, doth signally profess saving Faith and Repentance; but this do all they that are baptized according to the Apostles practice. Thirdly, From the use of the Ancients, and the confess'd change thereof, since this Rite of dipping in Baptism is confirmed.* M. *Baxt.*

Daille, on the Fathers, *l.* 2. *p.* 148, saith, *That it was a Custom heretofore in the Ancient Church, to plunge those they baptized over Head and Ears in the Water*; as saith he, *Tertullian in his Third Book De Cor. Mil. Cyprian in his seventh Ep.* p. 211. *Epiphanius*, Pan. 30. p. 128. *and others testifie. And this*, saith he, *is still the practice both of the* Greek *and* Russian *Church* *Daille.*

Church at this day; as Cassander, *De Bapt.* p. 193. *And yet*, saith he, *notwithstanding this Custom, which is both so ancient, and so universal, is now abolished by the Church of* Rome; *and this is the reason* (saith he) *that the Muscovites say, that the* Latines *are not rightly and duly baptized; because they are wont not to use this Ancient Ceremony in their Baptism.*

Walfrid. Strabo. Walfridus Strabo, *De Reb. Eccles.* tells us, *That we must know, at the first Believers were baptized simply in Floods and Fountains.*

Mr. Fox. Mr. Fox tells us in his Acts and Monuments, *Part* 1. p. 138. out of *Fabian*, c. 119, 120. *That* Austin *and* Paulinus *did in the seventh Century, baptize here in* England, *great multitudes in the River* Trent, *and the River* Swol; *where note by the way*, saith Mr. *Fox*, *it followed there was no use of Fonts.* The like also, as you'l hereafter find, *Germanus* and *Lupus*, the two *French* Evangelists, did in the fifth Century, baptize multitudes in the River *Alin* near *Chester*.

Hieron. Pat. Con. *Hieronim Patr.* of *Constantinople*, ad *Theol.* *whether you see* Resp. 11. *Quæst. Turcic.* *The Greek*

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Dr. Taylor, in his Rule of Conscience, l. 3. c. 4. p. 644, 645. The ancient Church did not in their Baptism sprinkle Water with their Hand, but did immerge; and therefore we find in the Records of the Church, That the Persons to be baptized were quite naked, as it is to be seen in many places, particularly in the Mystagogy Chat. of St. Cyril, and many others (as you have before in the second Chapter of this Part.) from Vossius, p. 133. Dr. Taylor

And this Immersion was of so sacred an account in their esteem, that they did not esteem it lawful to receive him into the Clergy, who had been only sprinkled in Baptism, as the Epistle of Cornelius to Fabianus of Antioch, Euseb. lib. 6. c. 43. Is he not lawful that he who is sprinkled in his Bed, by reason of sickness, should be admitted to Holy Orders, doubting whether such a sprinkling should be called Baptism.

And therefore Magnus, in his Epistle, questions, whether they ought to be esteemed right Christians, who are only sprinkled, and not dipt in Water.

And thus Chrysostome saith, That the Old man is buried and drowned in the immersion and descent; and when the Baptized Person is lifted up from the water, it represents the Resurrection of the new man to newness of Life.

[illegible]

Marq. of Worcester The Church of *Rome* confesseth by a Learned Pen, the Marquis of *Worcester*, in his *Certam. Relig. That she changed dipping the Party Baptized over Head and Ears, into sprinkling upon the Face.*

Until the Third Century, we find not any, that upon any consideration, did admit of sprinkling. The first we meet with is *Cyprian*, in his Epistle to *Magnus*, l. 4. Ep. 7. Where he pleads *for the baptizing of the sick by sprinkling, and not by dipping or pouring, called the Clinical Baptism.* Magd. Cent. 3. c. 6. p. 126. *As also for the sprinkling of new converted Prisoners in the Prison-House.* And which by degrees afterwards they brought in use for sick Children also, and then afterwards all Children.

What Clinical Baptism.

Aquinas, Scotus, and others of the Schoolmen conclude, *That Dipping is most agreeable to the Institution; but admit, that in case of necessity*, viz. *when either many are to be baptized, scarcity of water, or sickness, or weakness, they may sprinkle.* Vossius, p. 38.

All which Arguments from the *Genuine Sence* of the *Word*, Nature of the *Ordinance*, Usuage of the *Ancients*, were excellently inculcated by the Learned Dr. *Tillotson*, in a *Sermon* Preached at his *Lecture* in *Michael's Cornhil*, London, *April* 15. 1673. from *Rom.* 6. 4. *Therefore we are buried with him by Baptism into Death*; proving from thence, That Dipping or plunging was the proper Ceremony and Rite in the Ordinance; and how *naturally Arguments* did *arise* from that *Sign* in Baptism, to enforce *Holiness* and *Mortification*, the thing *signified* thereby.

Object

Object. But the word Βαπτίζω, which you so much stand upon, signifies, if not to sprinkle, yet not only to dip and overwhelm, but also to wash; as *Mark* 7. 4. The washing of Hands, Cups, Pots, Vessels, Beds, and Tables; which we hope you will grant may be done without dipping or plunging in water.

Answ. That Baptism in a sence, is washing, I no ways doubt; for you cannot dip a thing, but you may be said to wash it: therefore in allusion hereto, 'tis said, *Acts* 22. *Arise, and be baptized, and wash away thy sins.* And *Tit.* 3. *The washing of Regeneration.* And *Heb.* 10. *Bodies washed with pure Water.* And so in dipping of Clothes, they wash them. And so here, by dipping of unclean Hands, Pots, Cups, Vessels and Beds; for Tables are not there; the word being κλινῶν, which, as in your Margin, signifies a Bed, but never a Table, [as a Learned Critick observes] they are also washed.

Object. But *Hands, Cups, Vessels* and *Beds* may be *washed*, though not dipt.

Answ. It is true, they may (though not from this Scripture, the word being Βαπτισμῶν) for though all *dipping* is *washing*, yet all *washing* is not *dipping*, in a proper sence; (for Water sprinkled or poured upon a thing, may be so called in an improper sence) though it is a very unusual thing so to deal with unclean Hands, *Beds* or *Vessels*: And I presume you will account her but a Slut, and give her no thanks for her pains, that having unclean

Hands,

Hands, *Vessels*, *Beds* or *Clothes*, to wash, doth only *sprinkle* or pour a little *water* upon them, as though that would serve the turn; and doth not our familiar experience tell us, that to *dip* our *dirty hands* in water, *rinsing* them, is the most effectual way to *wash* them, and that sprinkling or pouring a little water, will not do the business? Therefore are we to take *washing* here in this *Mark* 7. 4. to be *dipping*, in a proper sence, as the word imports, and as most agreeable to known *Custom* and *Use*; for neither the word λούω, to wash, nor χέω, to pour, ῥαντίζω, to sprinkle, are ever taken to dip or baptize; nor is the word βαπτίζω, simply taken for washing, by pouring or sprinkling, that I can find.

The divers *washings* mentioned, *Heb.* 9. 10. may well be explained from *Lev.* 1. 9, 13. & 6. 27, 28. & 15. 5, 6. *Exod.* 30. 19. to be such as was done by baptizing in water, not sprinkling with, or pouring water upon.

Ainsworth upon *Lev.* 15. 5. *To baptize or wash his Flesh*, as is expressed, *v.* 13, 16. Meaning *his whole body*; *and so the* Greek *translateth*, *Shall wash his Body*. The Hebrews say, *Every place where it is said in the Law of Bathing the flesh, and washing the Cloaths of the unclean, it is not meant, but of baptizing the whole Body in water*, Maim in Makraoth, *c.* 1. *s.* 2. *Figuring out our Sanctification by Christ and his Spirit, by whom we draw near to God, having hearts sprinkled from an evil Conscience, and bodies washed with pure water*, Heb. 10. 22. Ver. 11. If a man be baptized all over saving the tip of his little finger, he is yet in his uncleanness.

cleanneſs. And if Clay or any ſuch thing cleave to the fleſh of man, it is unclean ſtill as it was, and the baptizing profiteth them nothing, *c.* 1. *Ser.* 2, 7, 12. And *v.* 12. about the waſhing of Veſſels, the *Jews* have theſe Rules, *That nothing muſt part the Veſſel, or any part of it, and the water, as Pitch, Clay, or the like, that cleaveth to the Veſſel, that if the Veſſel be turned the mouth downward, and baptized, it is as if it were not baptized, becauſe the water ſo comes not to all parts of it: Likewiſe, a Veſſel full of any Liquor, except water, and baptized, is as if it were not baptized.* Maim. *in Makr.* c. 3. Ser. 1, 12, 18.

And in 2 *Kings* 5. 10. The Prophet bids *Naaman go and waſh in Jordan ſeven times*; And accordingly, *v.* 14. 'tis ſaid in obedience hereto, and in explanation of that kind of waſhing the Prophet intended, *he went and baptized himſelf ſeven times in* Jordan.

Therefore for any to ſhun the proper true genuine ſenſe, and build a practice upon an uncouth, indirect, unuſual, and at beſt, an Allegorical ſence, is no other, than as the Proverb is, To leave the Kings High way, and to take Hedge and Ditch.

And beſides, if you will follow the Alluſion, do you not waſh all that is unclean, whether of Hands, Cup, Veſſel, or Bed; but the whole man is all unclean, every Member, and every Part; therefore all and every part ought to be waſhed, and not the Head and Face only, as you expect to have all your ſins waſhed away, and every Member cleanſed by Faith in Chriſt's Blood, as well as in this Figure; to re-

represent that as every Member hath lived to sin, should here also die, be buried, raised, and quickned spiritually with Christ, in firm assurance of Christ's Resurrection, and confident expectation of the whole man's being to be raised and glorified in the Resurrection of the Just. And to which purpose we have Doctor *Goodwin*, in his *Support of Faith*, p. 54. very excellently, viz. *That the eminent thing signified and represented in Baptism, is not simply the blood of Christ, as it washeth us from our sins; but there is a farther representation therein of Christ's Death, Burial, and Resurrection in the Baptized, being first buried under water, and then rising out of it; and this is not in a bare conformity to Christ, but in a representation of a Communion with Christ in that his Death and Resurrection: Therefore it is said (We are buried with him in Baptism) and wherein we are risen with him,* &c. *And moreover, here it is that the Answer of a good Conscience, which is made the inward effect of this Ordinance of Baptism,* 1 Pet. 3. 21. *is there also attributed to Christ's Resurrection, as the thing signified and represented in Baptism, and as the cause of that Answer of a good Conscience, even Baptism doth now also save us,* &c.

Therefore to alter this Rite from Dipping to Sprinkling, spoils quite the Symbol, and makes it quite another thing; and you may as well take a Wafer-Cake, or a whole Loaf to represent Christ's broken Body, as sprinkle a little Water to figure out his and our Death, Burial, and Resurrection by.

And how cometh it to pass that many Professors

fessors are so exactly curious in that other Ordinance, yea to Separation it self, both as to Subject and Circumstance, even to a Table-gesture of sitting, not kneeling, and yet so negligent and inconsiderate in this.

As for the Cavils of *unseemliness* and *hazarding* of health to the *weak*; they are as the fruits of Carnal Wisdom, Unbelief, and shunning the Cross, so no other than to reproach the Wisdom of Christ, that so ordained, and himself so practised, telling us, that (however the world may call it undecent) that it is a comely thing therein to follow him in the fulfilling of Righteousness. And as for that of unseemliness, they that have, or shall see the decency of the Practice, will sufficiently vindicate it from such a Calumnie, and be able to convince Mr. *Baxter*, or any other Cavillers, of their unchristian slanders of that kind (already touched). And for hazard of Health to the Weak, the constant, known Experience doth amply refute that vain Imagination and Suggestion.

CHAP. V.

Wherein you have an account of several Mischiefs, Absurdities, and Contradictions that are justly to be charged upon the Practice.

I. BY its *altering* Christ's *Order* in the *Commission*, Mat. 28. 19. Where, in *teaching*, Repentance and Faith are required always to *precede* or *go* before Baptism, which this makes to *proceed* or *follow* after altogether.

II. By its *changing* the *Subjects* of Christ's appointment, *viz. Men* and *Women* of *Knowledge* and *Understanding*, capable to evidence Faith and Repentance, for *ignorant unconverted* Babes, that know neither good nor evil, their right hand from their left.

III. By frustrating all the *Holy* and Spiritual *Ends* of the Ordinance (which you have before at large) *viz.* to be a *Sign* of present Regeneration, a dying, burying, and rising with Christ, to be the answer of a good Conscience, to be a mutual *stipulation* or contract *then* and *there* entred into betwixt *God* and the *Party*, as well as visible *entrance* into the Church; all which, as applied to a poor *Ignorant Infant*, are but *mock-shews*, and utterly *insignificant* and *invalid*.

IV. By its *inverting* the *Order* and manner, from

from *dipping* the whole man, into *sprinkling* or *pouring* a little Water upon the Head or Face, contrary to the *Sence* of the Word, *Nature* of the Ordinance, and constant *Usage* of the Primitive times; as confest by *Parties* themselves, obliging thereby the Administrator to tell *a Lie* in the name of the Lord, saying he doth *Baptize*, when he doth but *Rantize*.

V. By *introducing* so much *Error* and false *Doctrine* into the world, *viz.*

1. That it was to take away *Original* sin.

2. To work *Grace* and *Regeneration*, and to effect Salvation by the *Work done*.

3. That it was an *Apostolical Tradition*.

4. That Children have *Faith*, and are *Disciples* of Christ.

5. That all Children of *Believers* are in the *Covenant* of Grace, and *federally* holy.

VI. By defiling and polluting the Church, *viz.*

1. By bringing false *Matter* therein, who are no Saints by Calling, being neither capable to perform Duties, nor enjoy *Priviledges*.

2. By laying a foundation of much *Ignorance* and *Prophaneness*.

3. By *confounding* the *World* and *Church* together, which Christ hath separated, bringing the World into the Church, and turning the Church into the World.

VII. By *introducing* and *establishing* many *Humane Traditions* and *Inventions* of Anti-Christ together with it; as *Gossips* or *Sureties*, *Bishoping* or *Confirmation*, *Chrysm*, *Exorcism*, *Consignation*, &c. prophaning thereby so solemn an Ordinance, taking God's Name in vain,

and making his Commandments void.

VIII. By being such a Make-bate, such a Bone of Contention, and that amongst themselves too that own it, as well as with those that oppose it: For what Divisions and Sub-divisions are there amongst them, both as to Subject, Time, Order, Circumstances? what endless strifes about *Womens baptizing*, and whether Bastards, or the Children of Apostates, Heathens, or Excommunicated persons should be baptized?

IX. By being an occasion to stir up much *bitter hatred*, *wrath*, *strife*, *enmity* and *persecution* against those that oppose it. Oh how have they been loaded with *Calumny* and *Reproaches*, as the vilest of men; and how in all Ages have they been followed with *Stripes*, *Imprisonments*, *Confiscations*, yea, *Death it self*; as the Historical part informeth you.

X. By *confirming* hereby the whole *Antichristian* interest, as made good in the Preface.

XI. By ushering in great Absurdities, *viz.*

Absurdities.

1. That persons may have *Regeneration* and *Grace* before Calling.

2. That persons may be visible *Church-Members* before *Conversion*.

3. That Persons may *repent*, *believe*, and be baptized, and saved by the *Faith* of *another*.

4. That *Types* and *Shadows* are profitable, after the Antitype and Substance is come, introducing thereby the Legal Birth-priviledge, the Carnal Seed, the Typical Holiness, the National Church, *&c.* to the reviving Judaism, and outing Christianity.

5. That

5. That the better to exclude Believers Baptism, new Church-Covenants are invented to enter into the Visible Church by, instead thereof; especially amongst those that own Infants-Baptism, yet deny them the right of Church-Membership.

XII. By the manifold *Contradictions* that attend the Practice.

1. By asserting, That Baptism is a *Symbol* of present *Regeneration wrought*; and yet apply it to ignorant unconverted Babes, so uncapable of Regeneration, as *Jam.* 1. 18. 1 *Pet.* 1. 23. *John* 1. 12, 13. And as so well defined by Dr. *Owen*, in his *Theol.* l. 6. c. 4. p. 480. *viz. To be a Renovation, New Creation, Vivification, Opening blind Eyes, Raising from Death to Life*, &c. *Contradictions.*

2. That it truly figures and represents a Death, Burial, and Resurrection; and yet do nothing but sprinkle or pour a little Water on the Face.

3. That *Faith* and *Repentance* is required in Persons to be baptized; and that it is *ridiculous*, yea *impious* and *prophane* to do it without, and yet *confess*, that Children, to whom they apply it, have *neither*.

4. That it is the Declaration of the Spiritual *marriage*, the stipulation that is mutually entred into *betwixt God* and the *Believer*, and yet assign it to *Subjects* as uncapable of either, as Stocks, or Stones, Bells, or Church-walls, that yet Antichrist makes capable Subjects thereof, as well as Infants.

5. That the Baptismal Covenant enters into the Visible Church, and yet deny the Church-

Members the Priviledges thereof, or ſeparate from them without any warrantable cauſe ſhewed, or orderly proceeding either againſt them, or they that do own them as ſuch.

6. That *ſeparate* from *Rome* as the falſe *Church*, and yet own their *Baptiſm*, the Foundation-Stone thereof: And others that pretend *Separation* from National and Pariſh-*Churches*, and to diſown the baptizing the Children of all, good and bad, with the ſinful Ceremonies attending it; yet if Papiſt or Proteſtant either, upon their Terms, tender to their Fellowſhip, they are received without Renouncing their ſinful Baptiſm, and performing it in the way they judge right.

7. That they own the Doctrine of Perſeverance, and diſown falling from Grace; yet baptize all the Children of Believers, becauſe they conclude them in the Covenant of Grace, yet afterwards teach them Converſion, and in caſe of unbelief, reject them as Reprobates.

And to all which you may familiarly add by your daily obſervation, which Chapter we ſhall conclude with theſe high Expreſſions of Dr. *Taylor*, in his *Lib. Pro.* p. 244. ☞ *And therefore whoever will pertinaciouſly perſiſt in this Opinion of the Pedo-Baptiſts, and practiſe it accordingly, they [illegible] Blood of the Everlaſting Covenant: They [illegible] and make a Pageantry of the Sacrament. They ineffectually repreſent a Sepulture into the Death of Chriſt, and pleaſe themſelves in a Sign without effect, making Baptiſm like the Fig-*

Fig-tree in the Goſpel, full of Leaves, but no Fruit; and they invocate the Holy Ghoſt in vain, doing as if one ſhould call upon him to illuminate a Stone or a Tree.

CHAP. VI.

Wherein the Nullity and utter Inſignificancy of Infants-Baptiſm is made appear.

THat it is no way ſafe for any to reſt contented with that Baptiſm which they received in their Infancy, may appear, becauſe ſuch their Baptiſm is a meer nullity, an inſignificant nothing, in reſpect to the New-Teſtament-Ordinance of Baptiſm; and the reaſon is plain, becauſe there is that wanting in it, which is ſo eſſential to true Baptiſm.

For firſt, There is, as the right *Subject* of Baptiſm wanting, ſo the true external form is wanting alſo, as practiſed with us: For the *External Form*, as before ſhewed, is not ſprinkling, or pouring a little Water upon the Head or Face, but a dipping the whole perſon under *Water*, and raiſing him up again, to figure out Death, Burial, and Reſurrection, as before. *Neither right Matter nor Form.*

If then *Matter* and *Form* be wanting, which is *Eſſential* to its *Being*, it muſt needs be a Nullity; for what is more eſſential to the be-

ing of a thing than Matter and Form? and how is it possible to define Baptism, or any thing else, where they are wanting? and which is such a deficiency in that or any thing else that makes it a non-entity, or a meer Nullity.

Object. But 'tis said, There was the right words of Baptism; it was done in the Name of the Father, Son, and Holy Spirit.

Answ. So there was also in Baptizing of *Bells* and *Churches*, which in your judgment, is so far from making it a right *Ordinance*, the true Subject being wanting, that it is no less than a prophanation thereof, and a miserable taking of the Name of God in *vain.*

And farther to demonstrate and illustrate this Point, you know it is generally owned, that Baptism is no other than our Mystical *Marriage*, as being the *solemnization* of a *mutual* consent, and *striking* of a Covenant (the Essentials of Marriage) betwixt Christ and a Believer, as Mr. *Baxter* fully owns and *acknowledges* in his Ninth Argument to Mr. *Blake*; saying, *I conclude, Christ hath appointed no Baptism, but what is for a visible Marriage of the Soul to himself (as Protestants, saith he, ordinarily confess) therefore he hath appointed no Baptism, but for those that profess to take Jesus Christ to be their Husband, and to give up themselves to him as his Spouse.*

M. *Baxt.*

☞

Now *mutual consent* in Marriage is so essential an *Ingredient*, that without it there is no Marriage; being, as *Beza* saith, *the formal Cause*

Cause thereof, because only *Consent makes the Marriage*, as say the Lawyers; so that if there should be only the consent of one Party, it is but like a Bargain wherein only one side is agreed; for, as well known, there is *no Covenant*, where no *Consent*.

And just so it is in the Case of Infants-Baptism; for if you dip an *Infant* without *Consent* or *Understanding*, (that indeed is capable of neither) it no more makes Baptism, than a Bargain a Bargain, though one side only be agreed, or if made with an Infant, or an Ideot, or than a forced Bed is lawful Matrimony; for as Mr. *Baxter* before so ingeniously confesseth, That for persons to be baptized without such a profest Contract, is a Baptism not of Christ's appointment; and that being done without *Repentance* and *Faith*, is an impious *prophanation*, yea *ridiculous*, saith Mr. *Calvin*, as before.

And in confirmation of this weighty point of *Nullity*, we are yet farther beholding to Mr. *Baxter*, who is pleased in his Christian Directory, amongst the many Cases of Conscience, to give us the discussion of this; and which, in *p.* 817. you'l find managed after this sort, *viz.*

Q. 41. Are they *really* baptized, who are baptized according to the *English Liturgy* and *Canons*, where the *Parent* seemeth excluded, and those to consent for the *Infant* which have no power to do it?

Answ. I find (saith he) some puzled with this

this doubt, whether all our *Infants-Baptism* be not a meer *nullity*; for, say they, the outward washing without *Covenanting* with God, is no more Baptism than the Body or Corps is a man; the *Covenant* is the chief essential part in *Baptism*: And he that was never entred into *Covenant* with God, was *never baptized*. But Infants according to the *Liturgy* are not entred into *Covenant* with God, which they would prove thus; *They that neither ever Covenanted by themselves, or any authorized person for them, were never entred into Covenant with God*; (for that is no act of theirs, which is done by a stranger that hath no power to do it) But, *&c.* ——That they *did it* not themselves, is *undeniable*: That they *did it not* by any person impowered by God to do it for them, we prove, 1. Because Godfathers are the persons [*by whom*] the Infant is said to *promise*; but Godfathers have no *Power* from God; 1. Not by *Nature*; 2. Not by the *Scripture*. Secondly, Because the *Parents* are not only *included* as *Covenanters*, but *positively excluded*. 1. In that the whole Office of *Covenanting* for the Child from first to last is laid on others. 2. In that the 29th Canon saith, [*No Parent shall be urged to be present, nor admitted to answer as Godfather for his own Child*] by which the Parent is excluded: Therefore our Children are all unbaptized. To which he is pleased to answer to this purpose;

M. Baxt. Answer. That though the *Parent* be absent, who yet may, if he please, be silently *present*, yet his *consent* is *supposed*, because he *chuseth* the *Sponsors*, and *gives* the Minister *notice* beforehand; and though my judgment be, that they should

should be the *principal Covenanters* for the Child *expresly*, yet the want of that *expresness* will not make *us unbaptized persons.*

Now whether Mr. *Baxter* herein hath not most amply confirmed, and not at all answered the Scruple, let all men judge.

For first, if it be so as scrupled, and by him not denied, 1. That the *entring Covenant with God* is so the *Essential part* of Baptism, that without *it*, *it is* not.

2. That Children *cannot.*

3. That the Sureties (either by the Law of God or Nature) ought not.

4. That the Parent by the *Canon-Law* must not.

How then is it possible (which our Learned Casuist would impose upon us) that a *Parent's* supposed *Consent* can create a power in another to do a thing, which neither the Law of God nor Nature enjoins or approves.

And therefore have we not good and substantial *ground* from this Argument to *conclude*, That forasmuch as Children, by the Liturgy are baptized without any *Covenanting* with God, either by themselves or others (authorized by God thereto) therefore their Baptism is a meer nullity.

And as to his saying [*Dictator* and *Oracle-like*] that a Parent hath a *Covenanting Power* for his *Child* inherent in him, and which he may *confer upon another*: It is but begging the *Question* in both *parts*, and no less than *opposing* the *Canon*, but especially a contradicting the whole *Current of Scripture.*

As to the *Humane Invention of Gossips*, or Sureties for Children and Bells, *&c.* you have before

before at large treated of, both as to their Original and Use; and also how sinful and ridiculous, by the Bishop of *Down*, p. 84.

Which Chapter therefore I shall conclude with the words of Mr. *L.* a person of great Learning and Moderation, as generally esteemed in his Book of Baptism, upon this Point, *p.* 359. And the Patrons of Baptism I hope will pardon me: If what *Chamier* affirms of Baptism, not given by a right Minister, I with more Equity and Reason affirm here; *That it is not a Sacrament, but a rash mockery or deceiving, by no means to be endured in the Church.*

CHAP.

CHAP. VII.

Wherein there is an account of some eminent witness that hath been born against Infants-Baptism from first to last.

THe first, we shall mention, is that excellent Testimony *Tertullian* bore against it, upon the first appearance of it in the third *Century*; in his Book *De Baptismo*, c. 18. Wherein he disswades from the practice, by such like Arguments as these, *viz.* *Tertul.*

First, From the mistake of the Scripture usually brought to *enforce it*, which was afterwards called the Scripture-Canon for Baptism, *viz.* Mat. 19. 14. *Suffer little Children to come to me, and forbid them not; for of such is the Kingdom of Heaven*, &c.

It is true, saith he, *the Lord saith, Do not forbid them to come to me. Let them come therefore when they grow elder, when they learn, when they are taught why they come; let them be made Christians when they can know Christ.*

Secondly, From the *weightiness* of the Ordinance, which ought not to be trifled with: *For*, saith he, *they that do understand the weight of Baptism, will rather fear the attaining it, than the deferring it.*

Thirdly, From the sinfulness of such a practice: *So rashly*, saith he, *to give such Holy things*

things to Dogs, and to cast such Pearls before Swine, and so headily to partake of other mens sins.

Fourthly, From the *absurdity* of it, *To refuse to commit Earthly and Secular things to their trust by reason of their incapacity, and yet to commit to, and intrust them with Heavenly and Spiritual things.*

Fifthly, From the folly of Exposing of Witnesses, *who by death may not only frustrate their Promises, but be disappointed through the evil disposition of them they so largely undertake for,* *Mag.* Cent. 3. c. 6. p. 125.

Sixthly, From the consideration that the Adult were the only proper Subjects of Baptism; because, saith he, *Fasting, Confession, Prayer, Profession, Renouncing the Devil and his works, is called for from them.* Coron. Mil. 124.

Secondly, *The Witness born by the* Donatists.

Novatians and *Donatists.*

THe Second we shall mention, is the Witness that the *Novatians* and *Donatists* gave against it.

Donatus, a Learned man in *Africa*, taught that they should baptize no Children but only those that believed and desired it.

Sebast. Frank. Chron. *fol. 76.*

That the Followers of *Donatus* were all one with the *Anabaptists*, denying Baptism to Children

dren, admitting the Believers only thereto, who desired the same; and that none ought to be forced to any Belief.

Twisk Chron. *l.* 6. *p.* 201.

Austin's third and fourth Books against the *Donatists*, do demonstrate, that they denied Infants Baptism; wherein he manageth the Argument for Infants-Baptism against them with great Zeal, enforcing it by several Arguments; but especially from Apostolical Tradition, and cursing with great bitterness they that should not embrace it. *Austin.*

And therefore *Osiander*, in his *Epit. Cent.* 16. p. 175. saith, *That our modern Anabaptists were the same with the Donatists of old.* *Osiander.*

And *Fuller* in his *Ecclesiastical History*, l. 5. p. 229. saith, *That the Anabaptists are the Donatists new dipt.* *Fuller.*

Bullinger saith, The *Donatists* and the then *Anabaptists* held the same Opinions, *Lib.* 5. fol. 216, 222. *Of Baptism.*

And in farther confirmation thereof, P. *Innocent* I. the first Instituter and Imposer of Infants-Baptism, did banish this People (called *Cathari*) out of *Rome*, as *Socrates*, l. 7. c. 9. *We put the* Donatists *and* Novatians *together, because they did so well agree in Principle* [*though of different Regions*; *the* Donatists *in* Africa, *the* Novatians *in* Italy] as *Cryspin's* French. Hist. p. 17. [out of *Albaspinæus* upon *Optat. Milevitanus Observat.* 20.] telleth us, saying, *That they hold together in the following things*, viz. *Bullinger*

First, *For purity of Church-Members, by asserting, that none ought to be admitted into Churches, but such as were visibly true Believers, and real Saints*

Secondly,

Secondly, *For the purity of Church-Discipline, as the Application of Church-Censures, and keeping out such as had Apostatized or scandalously sinned.*

Thirdly, *They both agreed in asserting the Power, Rights and Priviledges of particular Churches, against Antichristian incroachments of Presbyters, Bishops and Synods.*

Fourthly, *That they baptized again those whose first Baptism they had ground to doubt.*

Eckbert. *Eckbertus* and *Emericus*, two great opposers of the *Waldenses*, for denying Baptism to Children (as afterwards you'l find) do assert, *That the new* Cathari *or* Puritans *(which they called the* Waldenses*) do conform to the Doctrine and Manners of the old* Cathari, *viz. the* Novatians.

Perin. And *Paul Perin* in his *History of the* Waldenses, tells us, *That the* Fratricelli, *or little Brethren, another name given to the* Waldenses, *were time out of mind in* Italy *and* Dalmatia; *and were the Offspring of the* Novatians, *persecuted and driven from* Rome *about* 400; *and who for their purity in Communion, were also called* Cathari.

And as for *Cassander*'s Reason in his Epistle to the D. of *Cleve*, why the *Donatists* did not disown *Infants-Baptism*, mentioned also by Mr. *Cobbet*, I conceive hath no weight at all in it; *viz.* because the 6th Council of *Carthage* decreed, *That all that returned from the* Donatists, *should be received into the Catholick Church without Rebaptization, though baptized in Infancy*; which is but a supposition at best, that they might be baptized in Infancy, or they

they might not, and can signifie nothing against all the former Evidences.

Object. But the *Novatians* and *Donatists* were by Popes and Councils adjudged and dealt with as Hereticks.

Answ. So were the *Waldenses*, as you'l hear anon more; and so have been the *Christians* in all ages: therefore all that have been so censured, ought not so to be *esteemed*; *Paul* himself tells us, That in the *way* they called *Heresie*, so worshipped he the God of his Fathers. And indeed what part of the purest Gospel-way and worship has escaped this Censure?

Neither doth it follow, if Christians should err, or mistake themselves in some things, that therefore they must be rejected as Hereticks in others.

I could enumerate several gross Errors and Mistakes of *Austin* himself (their great opposer) as they are recorded amongst his *Navi*; must he therefore be esteemed an Heretick?

But as to the *Novatians* and *Donatists* (so so much one in Principle and Practice) however adjudged by Popes and Councils, I cannot find they were other than a very Holy People, especially the *Novatians*, whose great Crime was, that they press'd after purity in Worship, and to separate, as you have heard, from Antichristian defilement, and therefore called *Puritans*, or *Cathari*; concerning whom, *Socrates Scholasticus* speaks so honourably, and so largely vindicates from the Calumnies cast upon

on them, defending them to be a holy, zealous, sincere, faithful People.

Thirdly, *The Witness born by the Ancient* Britains.

3. *Britans.* THe next we shall mention, is that Witness we find born by the Old *Britains*, (of whose *Antiquity* and *Purity* in *Christianity*, you have a more particular *Account* in the following History) who having, as you will find, received the *Christian Doctrine* and *Worship* from the *Apostles* time, did entirely keep thereto, cleaving to the *Scriptures*, utterly renouncing all *Romish Traditions* and *Superstitions*; especially the Remains of them, that after the *Roman* and *Saxon* Invasions, inhabited *Wales*: to whom *Austin* the *Monk*, the *Legate* of *Pope Gregory*, about the year 604. did address in two Assemblies, that he procured upon the Borders of *Wales*, to engage them, as he had done many of the *Saxons*, to embrace the *Romish* Rites, especially in *Christning Children*, and *keeping Easter*: But inasmuch as they utterly refused to be *seduced* by him therein, he not only threatned their ruine, but accomplished the same in a short time after.

Fox. Concerning which, Mr. *Fox* in his *Martyrology*, p. 153, 154. Part 1. tells us, *That* Austin *having charged them to preach with him to the*

the Engliſh, *and that they ſhould among themſelves form certain Rites and Uſages in their Church; eſpecially for keeping their* Eaſter-*Tide, and Baptizing after the manner of* Rome; *and for which, he quotes* Bede, Polichron, Huntingdon, Jornalenſes, *and* Jeff. Monmouth, *and* Fabian, *Part* 5. *c.* 119, &c. *Fabian* expreſſeth himſelf thus, *Fol.* 125. *Part.* 5. viz. *Then he ſaid to them, ſince you will not aſſent to my Hosts generally, aſſent you to me, eſpecially in three things; The firſt is, That you keep* Eaſter *in due form and time as it is Ordained. The ſecond, That you give* Chriſtendom *to* Children. *And the Third, That you preach to the* Saxons, *as I have exhorted you: And all the other debate I ſhall ſuffer you to amend and reform amongſt your ſelves: But,* ſaith he, *they would not thereof.* To whom then *Auſtin* ſpake and ſaid, *That if they would not take peace with their Brethren, they ſhould receive war with their Enemies: And if they diſdained to Preach with them the way of Life to the* Engliſh *Nation, they ſhould ſuffer by their hands the revenge of Death*; and which *Auſtin* accompliſheth accordingly, by bringing the *Saxons* upon them, to their utter ruine; as you will hear afterwards at large. And thereupon, ſaith *Fabian, That Faith that had endured in* Britain *for near* 400 *years, became near extinct through all the Land.* *Fabian.*

And that the Churches in *Britain* did oppoſe the Baptizing of Infants, and aſſert and practiſe that of believers, is farther manifeſt by theſe following Arguments.

1. Because, as you'l find in the History, that they received the *Scriptures* the *Christian* Faith, *Doctrine* and *Discipline* from the *Apostles* and *Asiatick* Churches, who had no such thing as the Baptizing of Infants amongst them, as you have largely heard.

2. Because it appears they so fully *prized*, and faithfully adhered to the *Scriptures*, both for *Doctrine* and *Discipline*, wherein no such thing is to be found, as also you have understood, and as is confest.

3. Because they did so vehemently reject *humane* Traditions in the Worship of God; especially all *Romish Innovations*, *Rites* and *Ceremonies*; this, as before, undeniably appearing to come from *Romes* Ordination and Imposition.

4. Because *Constantine* the Great, the Son of *Constance*, and the Famous *Helena*, (both eminent *Christians*) born in *Britain*, in the year 305. was not baptized till he was aged, as before; a clear proof, that the Christians in *Britain*, in those days did not baptize their Children.

5. Because of the *Correspondency* and *Unity* that were betwixt the *French Christians*, after called the *Waldenses*, and them; who had *Colledges* like them, communicated in the *Ministry* with them, both in Preaching and Baptizing, *viz.* *Germanus* and *Lupus*, two famous *French*-men, sent for to help against the *Pelagian* Heresie; who were not only useful and serviceable to suppress that Error, but were instrumental to convert many, and did baptize great Multitudes amongst them, upon Confession

fession of Faith, in the River *Allin*, near *Chester*.

And lastly, Another Argument why they did not baptize Children in *Britain*, because *Austin* himself, the *Romish* Emissary, was himself so raw and ignorant in the Rite, when he came first into *Britain*, as appears by that Question, which he, amongst others, writ from thence to Pope *Gregory*, to be resolved in, *viz.* How long the baptizing of a Child might be deferr'd (there being no danger of death)? in his tenth Interrogatory, *Ex Decreto Greg.* lib. 1. *Concil. tom.* 2.

Fourthly, *Some Witness born by several Eminent Persons in several ages against* Infants-Baptism.

THat in the Fourth Century, *Dadoes*, *Sabas*, *Adalphius*, and *Simonis*, eminent Learned men, were accused of *Heresie* by the *Romish* Church; and amongst other things, *they were charged to have an ill opinion of the Sacrament of the Altar, and of Infants-Baptism.* *Dadoes, Sabai, Adalphius, Simonis.*

Eccles. Hist. Tripart. l. 7. c. 11. *Sebast. Frank.* Chron. Rom. Hereticks. Printed, *Anno* 1568. fol. 96.

Vincent. Victor. *Vincentius Victor* did oppose *Austin* in the point of Infants-Baptism.

Austin. l. 3. c. 14. *De Anima.* Vicecomes l. 2. c. 1.

Cresconius. *Cresconius* did also oppose *Austin* in the point of Infants-Baptism, and did maintain a Rebaptization of those that were baptized by Hereticks or Unbelievers; and that there was no true Baptism, but that which was administred after Faith,

Jacob Merning. Bapt. Hist. p. 416.

Faustus Regiens. *Faustus Regiensis*, a Bishop in *France*, taught, That personal and actual desire was requisite in every one that was to be baptized.

Merning. Hist. Bapt. p. 425.

Albanus *Albanus*, a zealous godly Minister in that Sixth Century, *was put to death* for baptizing of Believers, though baptized in Infancy or by Hereticks.

Sebast. Frank. fol. 136. col. 3. *Baronius Annal.* 413. *Numb.* 6. Twisk. Chron. l. 5. p. 149.

Swermers. In the year 538, in the time of *Justinus* and *Justinianus*, there were a sort of people called *Swermers*, who had perswaded, and by *Reason* convinced the *Emperial Council* and their Servants, that they *should lay aside Childrens-Baptism*; against whom and their Doctrine, the said Emperors did oppose themselves.

Jacob Merning. p. 487. Out of *Rulicius.*

Rulicius, p. 249. and *Glanaus*, p. 627. Concerning the foresaid *Swermers*, say, That at that time there were risen a strange people called *Swermers*, who were *honest* and *godly* Teachers,

Teachers, and Chriſtians, that from the example of *Chriſt's Baptiſm* did reprove the evil Cuſtom of *Childrens-Baptiſm*, that like an inundation was then broken in; who had by Reaſon convinced the Emperial Council to *leave off Childrens-Baptiſm.*

Nicephorus, l. 17. c. 9. ſaith, That in the year 550. one *Peter*, Biſhop of *Apamea*, and *Zoroaras*, a Monk in *Syria*, did maintain and defend the point of Dipping, Rebaptization, or Weder-dipping. *Peter* B. of *Apam.*

Magd. Cent. 6. c. 5. p. 305. *Twisk.* Chron. in the year 586.

Adrianus Biſhop of *Corinth*, who flouriſhed under the Emperor *Maurice*, in the ſeventh Century, did publickly oppoſe *Infants-Baptiſm*, inſomuch as he would neither baptize them himſelf, nor ſuffer them to be baptized by others, but wholly denied Baptiſm to them; wherefore he was accuſed by *Gregorius Magnus* Biſhop of *Rome*, to *Jo.* Biſhop of *Lariſſa*, as appears by *Gregories* Letter to the ſaid *John*; in which, among other things, he complains againſt the ſaid *Adrian*, that he turned away young Children from Baptiſm, and let them die without it: For which they proceeded againſt him as a great Tranſgreſſor and Blaſphemer. *Adrianus* B. of *Cor.*

Magd. Cent. 6. p. 655. *Merning. Hiſt. Bapt.* p. 496. *Montanus*, p. 80. *Dutch Martyrol*, p. 204.

Sebaſtin Frank, fol. 74. ſaith, That about the year 610. Children-Baptiſm was held in many places of little eſteem, by the Learned endeavors of *Adrianus* and others; therefore

the Popes set themselves to uphold it; and particularly at the Council of *Bracerene*, An. 610, it was Ordained, Concluded, and Published, That young Children must be baptized; as being necessary to Salvation, upon penalty of Damnation.

Jacob Merning. p. 546. *Dutch Martyr.* p. 204.

Birinius. In Lower *Saxony* one *Birinius*, an eminent Learned man, professed Instruction to be necessary before Baptism. *Bed.* l. 4. c. 16. And that without it, Baptism ought not to be administred to high or low.

Bede, l. 4. c. 16, & l. 3. c. 7. *Dutch Martyrol.* p. 205.

Egyptian Divines. About the year 670. Christ's Baptism after the preaching of Faith in the right manner, was practised in *Egypt*, and in such esteem, that some in other Lands did restore the Christian Religion according to their example, who in this point differed so much from the Church of *Rome*, and who were therefore called the beginners of the Christian Religion; which makes *Jacob Pamelius* upon *Tertullian*, say in these words, That the beginners of Christian Religion, who had separated themselves from the *Romish* Church, had placed Religion upon its first Apostolical Foundation, in teaching Faith before Baptism, as owned by the *Egyptian* Divines.

Joseph Vicecomes, l. 2. c. 3. *Pamelius* upon *Tertullian*. *Dutch Martyrolog.* Cent 7.

Hinch-

Hinchmarus Bishop of *Laudum* in *France*, in the 9th Century, renounced Childrens-Baptism, and refused any more to baptize any of them; so that they grew up without Baptism, yea, many died without it: Upon which he was accused by the Bishop of *Rhemes*, who sharply writes to him after this manner; Though thou knowest that except a man be born of Water and the Spirit, *&c.* yet thou hast forbidden the baptizing of Children, although they were upon the point of death, hazarding thereby their damnation; whereas it is written, That *the Son of man came not to destroy* a Soul, but to *save* it: And hast also contradicted the Decree of the *African* Council (*viz.* the *Milevitan* Canon by P. *Innocent*) which I have heretofore signified to thee by writing; therefore leave off such an abominable Doctrine of refusing Baptism to Children; leave off dividing the Church of God by such a Schism; cut not thy self off by cleaving to thy own Opinion, and for which he and his Diocess were accused in the Synod of *Accinicus* in *France*, in these words; *Ne Missas celebrarent, aut Infantes baptizarent, aut Pœnitentes absolverent, aut Mortuos sepelirent*; That they neither celebrated Mass, baptized Children, absolved the Penitents, or buried the Dead. *Hinchm.*

Bib. Patrum, Tom. 9. Part. 2. p. 137.
Magd. Cent. 9. c. 4. p. 40, 41, 43.
Dutch Martyrol. p. 244. part 1.

In the 9th Century, one *Gisbertus*, a Learned man, heretofore of another mind, opposed the Pope and *Romish* Church upon the point of Baptism; for in general it is by them taught, *Gisbert.*

That

That upon pain of Salvation, it is necessary to baptize young Children although they be not regenerated, nor cannot desire it; which nevertheless is required in those that are baptized, *Matth.* 28. In opposition thereto, he therefore taught, that Baptism only accompanied Salvation to those that were regenerated, and did desire the same; which he considered as the chief means with the Grace of God, to attain Salvation; yet nevertheless, denied not Salvation to a Believer, through the Grace of God, though he had not attained Baptism, an opportunity being wanting to him; though concluding it very necessary and desirable to every Believer to obey Christ therein.

Magd. Cent. 10. c. 4. *Merning. Hist. Bapt.* p. 567. *Dutch Martyrol.* p. 260.

Smaragd *Smaragdus*, heretofore a defender, now an opposer of *Infants-Baptism*, writing of the Power, Use, and Practice of Baptism, upon *Matth.* 28, saith, That they first were to teach, and then to baptize with water after teaching.

Dutch Martyrol. p. 263.

Heribertus, &c. *Heribertus*, and *Lisonius*, and *Stephanus*, with eleven Christians more, were burnt at *Orleans* in *France*, for opposing Childrens-Baptism.

Vignier. Eccles. Hist. Anno 1022. And *Abraham Mellin.* fol. 381. *Glabar. Hist.* l. 3. c. 8.

Several Martyrs. At *Goslar*, in the time of *H.* 3. Emperor, several were put to death for opposing Infants-Baptism, under the name of *Manichees*.

Abraham Mellin. Hom. 8. fol. 422.

Peter

Peter Abalardus, a Learned man, a great impugner of Infants-Baptism, Imprisoned and Martyred in *Rome*. *Peter Abalardus.*

Abraham Mellinus. l. 2. p. 425.

At *Parenza* in *Italy*, many who opposed *Pædo-baptism*, and other Articles of the *Roman* Church, were condemned, and suffered Death.

Baron. Annals, T. 11. *Anno* 1095. *Abr. Melin.* fol. 395.

Gerardus Sagerellus, for opposing the *Rom.* Church, in holding against the Doctrines of Infants-Baptism, was burnt at *Parma*. *Gerardus Sagerel.*

Abraham Melin. p. 470. col. 3. *Balæus*, Cent. 4. c. 30.

Dulcinus of *Novaria*, with his Wife *Margaretha*, for holding the Doctrine of the *Waldenses*, were cruelly tortured and burnt at *Novaria* in *Lumbardy*. *Dulcin.*

Leon. Krentz Chron, *Prat. De Hæres.* Tit. Dulcin. Ex *Bernardo Lutzenburg. Twink* Chron. l. 14. *Anno* 1308. p. 649. *Hen. Boxb.* fol. 26.

By the Decree of *Alphonsus*, five men and three women were burnt at *Troyes* in *Campaign*, *An.* 1200. 8 *Mart.*

Belgick Chron. An. 1067. p. 189.

Nineteen persons were condemned, and burnt, witnessing against Pædo-baptism in the Bishoprick of *Tholouse*, 9 *Mar.*

Vignier, Anno 1232. *Eccles. Hist.*

At *Marseilles* in *France*, four Monks which were converted from the *Romish Religion*, were by P. *John* 22. burnt for opposing Pædo-baptism.

Abraham Mel. l. 2. fol. 480. At

At *Crema* in *Austria*, in the Bishoprick of *Passau*, many of the *Waldenses* were burnt for opposing Pædobaptism, *An.* 1315.

Trithem. Chron. *An.* 1315. p. 211. *Hen. Boxh.* fol. 27.

A pious woman named *Peronne*, of *Aubiton* in *Flanders*, was burnt in the profession of this Faith, witnessing against Pædo-baptism, in the year 1373.

Dutch Martyrol. Part 2. fol. 497.

Katherine van Thaw. At *Mompelier* in *France*, was burnt in the year 1417. *Katherine van Thaw*, a Pious Matron, witnessing to the same Truth.

Dutch Martyrol. p. 405.

Hans Koch. At *Ausburgh* in *Germany*, An. 1517. was burnt *Hans Koch* and *Leonard Maister*; as also the Learned *Michael Satler* at *Herb.* in *Germany*; and *Leonard Keyser* in *Byren*, all witnessing to the *Waldensian* Faith in opposing Pædo-baptism, the same year.

Jacob Merning. p. 748.

Fœlix Mantz. *Fœlix Mantz*, a faithful Servant of Christ, owning the same Faith, was drowned at *Zurick*, An. 1527.

Dutch Martyrol. 213. p. 9.

Leonard Skooner. *Leonard Skooner*, a Baptist-Teacher, was beheaded at *Rottenburg* in *Germany*, and 70 more of the same perswasion, were at the same place put to death, *An.* 1527.

Dutch Martyrol. l. 2. p. 91.

Jo. Wouteriz. *Jo. Wouteriz*, a Prisoner at *Dort*, 1572. was by the Scout required to be burnt for departing from the Faith, being baptized again, contrary to the Emperor's Edict; which he denied, saying, he was never baptized but once after

after Faith; for the Baptism of Children he held for no Baptism.

Old *Dutch* Book of *Martyrs*, p. 629.

This Instance is misplaced, being put into *Cent.* 6. p. 114. which belongs to *Cent.* 16.

Christian Gastiger at *Inglstad*, opposed Infants-Baptism, and was put to Death for the same, at *Berne*, Anno 1586.

Dutch Martyrol. Part 2. p. 16.

Fifthly, *The Witness born by the* Waldenses.

THe next we shall produce, is the most eminent *Testimony* that was born by the *Waldenses*, those *French Christians*, who are so very famous in *Story*, for the defence of the Gospel against Antichristian Usurpations, that the Learned *Usher*, in his Book of the *State* and *Succession* of the Christian Church, doth trace its Succession through them in a *distinction* from, and *opposition* to that of the *Papacy*, the *Romish* Church; and who, amongst other of Christ's *Ordinances* (that they defended and witnessed to, to Death, and Banishment, and Bonds) that of *Baptizing Believers*, in opposition to that of *Infants*, was, you'l find by plentiful Evidence, none of the least.

Wal-
nses.

Leaving

Leaving the History of this Famous People, as to the *Names* they are known by in Story, their *Original*, *Growth*, *Excellency*, and *Suffering*, till the *Conclusion*, we proceed to demonstrate to you what witness they gave unto this great Truth, in the Particulars following, *viz.*

1. In their publick *Confession* of Faith.

2. In the particular *Witness* that some of their principal men bare thereto.

3. In the more general *Witness* born by the Body of the People, as appears by Decrees of Councils, the Decretal Epistles, and General Edicts given forth against the whole Party for the same.

4. In the Footsteps that we find thereof in the several Countries, where they have heretofore Imprinted the same.

The first is the Witness we find hereof in their publick confessions of Faith, viz.

IN their Ancient Confession of Faith, bearing Date 1120. Artic. 13. They say, *We acknowledge no other Sacraments but Baptism, and the Supper of the Lord.* P. Perin. 87. 1. *In their Confessions of Faith.* P. Perin.

And in Article 28. of another Confession: *That God doth not only instruct us by his Word, but has also Ordained certain Sacraments to be joyned with it, as a means to unite us unto, and to make us partakers of his Benefits, and that there are only two of them belonging in Common to all the Members of the Church under the New Testament,* viz. *Baptism, and the Supper of the Lord,* Morland. B. 1. C. 4. p. 67.

And in another very ancient Confession of Faith, Art. 7. *We do believe that in the Sacrament of Baptism, Water is the Visible and External Sign which represents unto us that (which by the Invisible virtue of God operating) is within us,* viz. *The Renovation of the Spirit, and the mortification of our Members in Jesus Christ, by which also we are received into the holy Congregation of the People of God, there protesting and declaring openly our Faith and Amendment of Life,* P. Perin. p. 89.

Vignier,

Vignier. *Vignier*, in his *Ecclesiastical History*, saith, *They expresly declare to receive the Canon of the Old and New Testament, and to reject all Doctrines which have not their foundations in it, or are in any thing contrary to it. Therefore all the Traditions and Ceremonies of the Church of* Rome *they condemn and abominate; saying, she is a Den of Thieves, and the Apocaliptical Harlot*, Usher, p. 374.

And in their Ancient Confession, *Artic.* 11. *We esteem for an abomination, and as Antichristian, all humane Inventions, as a trouble and prejudice to the Liberty of the Spirit; and in their Ancient Catechism, you have these further Principles about Tradition and Humane Inventions, as you find them in* P. Perin. *De Doct. de Vand.* Liv. 1. p. 168, 169. *When Humane Traditions are observed for Gods Ordidinances, then is he worshipped in vain, as the Prophet* Isaiah *affirmeth*, c. 19. *And our Saviour himself alledgeth*, Mat. 15. *And which is done when Grace is attributed to the External Ceremonies, and Persons enjoyned to partake of Sacraments without Faith and Truth.*

But the Lord chargeth his to take heed of such false Prophets, to separate, avoid, and withdraw from them, Mat. 16. 6, to 13. Psal. 26. 5. 2 Cor. 6. 14. Rev. 18. And,——

In their Ancient Treatise concerning Antichrist, Writ 1120. They say, *That he attributes the Regeneration of the Holy Spirit unto the dead outward work, baptizing Children into that Faith, and teaching, that thereby Baptism and Regen'ration must be had, grounding therein all his Christianity, which is against the Holy Spirit.* P. Perin. l. 3. p. 267.

The

The Second is the Witness we find born hereto by several of their most eminent leading men.

2. *By their Leading men.*

THe first we begin with is the famous *Beringarius* of *Turain* in *Anjou*, one of their *Barbs*, as *Morland*. 1. *Beringarius.*

Who in the 11th Century did so eminently and learnedly oppose Transubstantiation, and other Popish Innovations; and for which he was persecuted for above 30 years, by no less than five Popes, *viz. Leo* IX. *Nic.* II. *Alex.* II. *Greg.* VII. and prosecuted by five desperate Persecutors, *viz. Guitmund*, *Algerius*, *Fulbertus*, *Heldibrand*, after *Greg.* VII. and *Lunifrank* Archbishop of *Canterbury*; and Sentenced in no less than four Councils, as the *Magdeburgs* tell us; *viz.* the first *Lateran*, the *Vercellans*, the *Thurene*, and second *Lateran*; as *Cent.* 11. p. 454, 456, 457.

Who with his Witness against the Real Presence, doth also testifie against that other of *Baptizing* of Children.

The *Magdeburg.* Cent. 11. c. 5. p. 240. tell us, *That* Beringarius *did in the time of* Leo *the* IX. *about the year* 1049. *publickly maintain his Heresies, which they set down to be denying Transubstantiation, and Baptism to little ones;*

under five Heads, which *Launifrank* Archbishop of *Canterbury*, in his Book called *Scintillaris*, answers at large; and as to that of his denying Infants-Baptism, he answers, by saying, *He doth thereby oppose the general Doctrine and Universal Consent of the Church*, p. 243.

Cassand. *Cassander*, in his Epistle to the Duke of *Cleve*, saith, *That* Guitmund Bishop of *Averse*, doth affirm, *That with the Real Presence in the Eucharist, he did deny Baptism to little ones; though not the latter so publickly as the former; knowing* (as he saith) *that the Ears of the worst of men would not brook that Blasphemy.*

Durand. In the *Bibliotheca Patrum*, Printed at *Paris*, p. 432. *It is recorded, That* Durandus *Bishop of* Leodienses, hearing that *Henry* I. King of *France*, had called a *Council* to *suppress* the Heresies of *Bruno* Bishop of *Anjou*, and *Beringarius* of *Turonensis*, writes a large Epistle to him to this purpose; first to applaud his wisdom in the calling of that *Council* to *suppress* those pernicious *Doctrines* of the old *Heresies* now modernly revived, which had filled all Ears through *France* and *Germany*.

Then secondly, mentions the same to be, first, the affirming the *Eucharist* to be not the Real *Body*, but a Shadow and Figure rather of the Body of Christ: And secondly, the denying, and as much as in them lay, the *destroying* the Baptism of *Infants*.

Then Thirdly, Shews the necessity of the Councils severity against them; especially against the Bishop *Bruno*, whose influence, in his Capacity, might be of so evil *Consequence*,

and

and therefore adviseth, that they should not be suffered so much as to speak in the *Council*: And lastly, endeavours to confute the said Opinions, *viz.* the first, from several Authorities of the Ancients, as *Leo*, *Ambrose*, *Hilary*, *Cyril*, *Basil*; and the second, concerning Infants-Baptism; from a single Quotation out of *Austin*, against the *Donatists*, l. 4. Which Epistle you have at large in the said *Bibl. Patr.*

Mr. *Clark* in his *Martyrology*, tells us, *That God raised up* Beringarius, *who boldly and faithfully preached, and witnessed to the Truth against the* Romish *Errors*; *whereupon the Gospellers were called* Beringarians *for about* 100 *years after.* M. *Clark*

Matth. Paris saith, *That* Beringarius *had drawn all* France, Italy *and* England *to his Opinion*, 1087.

Dr. *Usher* tells us in the Succession of the Church, *p.* 252. out of *Thuanus*, *That* Bruno *Archbishop of* Tryers, *did expel several of the* Beringarian *Sect, that had spread his Doctrine in several of those Belgick Countries, and that several of them, upon Examination, did say, That Baptism did not profit Children to Salvation, as* (saith he) *the Authors of the Acts of* Bruno (*found in the Lord* Carew's *Library of* Clapton) *doth testifie.* D. *Usher.*

But as to *Beringarius*, it is objected and said, That he did recant and revoke his Opinion; as appears by the Recantation it self Recorded by *Gratian.*

To which I answer in the words of a Learned man expres'd in *Crispin*'s French History, *fol.* 21. *That if he did through frailty recant and* Crispin.

deny the Truth, it was no other than Peter *did before him, who yet repented of that evil; and so did* Berngarius *too.*

And write against his own Recantation, so violently extorted from him; for most conclude, he lived some time after, and died in his former Profession, a man of great worth and goodness, as his Epitaph by his Scholar Heldebert, *Bishop of* Tryers *discovers, mentioned by* Malmsbury, *p.* 114.

Vir verè sapiens, & parte beatus ab omni,
Qui Cœlos Animâ, Corpore ditat Humum.
Post obitum vivam secum, secum requiescam,
Nec sciat melior sors mea sorte sua.

He was a Man was blest on every part;
The Earth hath his Body, the Heavens his Heart.
My wish shall be that at that my end,
My Soul may rest with this my Friend.

The second eminent Witness we meet with amongst the *Waldenses*, was the famous *Peter Bruis* of *Tholouse*, another of their renowned *Barbes*, who publickly and most successfully preached the Gospel in that City, and the Provinces round about it, for about 20 years; who for his opposing the Doctrines of the Church of *Rome*, was *apprehended*, *imprisoned*, and *burnt* in the Fields of St. *Giles* near *Tholouse*, about the year 1136. Whose Doctrines and Positions, for which he suffered, we have recorded by the *Magdeb.* Cent. 12. 843. and *L. Osiander*, Cent. 12. 262. And

P. Bruis.

Osiander.

amongst

amongst which, we find these about *Baptism*; First, *That Infants are neither to be saved, nor to be baptized by the Faith of another, all being to be baptized, and expect to be saved by their own proper Faith.*

Secondly, *That Baptism without proper Faith saves not.*

These two Positions, saith *Osiander* (the *Lutheran*) *have no Error in them, the Papists being rather to be condemned, who deny Infants to have proper Faith.*

Thirdly, *That little Children that are under age, and without understanding, that are brought to Baptism, are not saved thereby.*

Fourthly, *That those that are baptized in their Infancy, after they are come to understanding, are to be baptized again, and which is not to be esteemed Rebaptization, but right Baptism.*

These two, saith *Osiander*, *are Heretical and Anabaptistical.* Cent. 12. l. 3. p. 262.

All which, with his Assertions about Transubstantiation, Worshipping of Images, Purgatory, *&c.* are distinctly and at large answered by *Peter Clunienſis*; whereof the *Magdeburgs* do give a particular account: And also you have the said *Peter* (writing to three Bishops in *France* about this time) saying, That *neither* Temples *nor* Altars *are made by these People, neither are Crosses worshipped, but rather broken and trodden under foot; the Mass is esteemed an abomination, and that the benefits of the Living did not profit the Dead, &c. And that this Heresie of the* Petro-Brusians *was received in* Gallia Narbonensis, *complaining that the*

Peter Clunienſ.

People were re-baptized, the Churches, Altars, and Crosses prophaned; Flesh eaten in Lent, *yea, upon* Good-Friday *it self.*

This *Peter Bruis* was supposed to have written the Treatise of Antichrist, whereof you have some account in the History; and so eminent and worthy a person, that for many years the *Waldenses* were called *Petro-Brusians.*

Arnold. The next we shall mention, is the famous *Arnoldus*, or rather the *Arnoldeses*, there being three of that Name.

Pridieux. The first, *viz. Arnoldus* of *Brixia*, was in the second *Lateran Council with* Peter Bruis, *Censured for the Heresie of rejecting Infants-Baptism, Church-Buildings, and the Adoration of the Cross.* Prid. Introduct. to *Hist. Latin Councils*, p. 23.

Usher. The said *Arnoldus* was in the year 1155. as saith *Usher* out of *Gerhobus*, at Rome *put to death, being first hanged, then his Body burnt, and his Ashes flung into* Tyber, *lest the People of* Rome *following his Doctrine, should adore him.*

Another eminent man of this Name, (and one of the *Waldesian Barbes* also) whom *Eckbertus*, as *Usher* tells us, p. 292. *calls the* Arch-Cathari *or* Puritans, *was with two of his Associates, viz.* Marsillyus *and* Theodoricus, *who with him managed a publick Dispute at* Cologne, *against one* Eckbertus, *were burnt,* Arnold, *and eight more of his Disciples at* Cologne, *August* 2. 1163. *And* Theodoricus *and* Marsullyus *afterwards at* Bunnæ *near* Cologne. Eckbertus *saith, That the principal Argument they brought against Infants-Baptism, was Christ's*

Com-

Commission, Mat. 28. 19. Mark. 16. 15, 16.

We read also of another *Arnold*, who in the time of *Honorius* II. 1124. was burnt at *Rome*, for witnessing against the Pride, Pomp, and Luxury of the Priests, as *Prid.* in his Introduction, and *Baronius* in his *Annals*, 1124. *Balaus* saith he was an *English-man*.

The *Waldensian* Sect were also called *Arnoldists*, as Bishop *Usher*, and *P. Pirin* tell us after their Names.

Another eminent Person we meet with, witnessing to this great Truth, was one *Henricus*, a great *Friend* and *Colleague* of *P. Bruis's*, whose Doctrines and Positions are also recorded by the *Magdeburgs*, under eleven Heads; the first whereof was *denying Baptism to Children*, Cent. 12. 843. Which *Bernard* at large endeavours to answer and confute; telling us, That Infants are to be baptized upon the Faith of the Church. *Henric.* *Bernard.*

The same *Bernard* in his Epistle to *Heldefonsus*, Earl of St. *Giles*, saith, *The* Henerici (for so they called his Followers) *did deny Holydayes, Sacraments, Churches and Priests, complaining that the Children of Christians were excluded the Life of Christ, whilst they denied them the Grace of Baptism, and not suffered them to partake of Grace and Salvation thereby.*

Cassander, in his *Epistle before his Book of Baptism*, saith, *that* Peter Bruis, *and* Henry *his Disciple and Colleague, were great Propagators of the Error of denying Baptism to little ones, affirming that it did only belong to the Adult.*

By the people themselves suffering for the same.

Thirdly, *In the Witness born not only by some particular men, but by the Body of the People, as appeareth by Decrees of Councils, Decretal Epistles, and Edicts given forth against them, as well as the Testimony of many Learned Writers.*

D. Usher DR. *Usher*, out of the *Fragments of the History of* Aquitain, *written by* P. Pithao, p. 81, 82, tells us, *That in the time of* Robert *King of* France, *that they of* Aquitain *and* Tholouse, *(principal places of the* Waldenses*) did deny Baptism (*for so they called denying Baptism to little ones) *the Sign of the Cross, the Real Presence in the Eucharist, and other Rites of the Church, and that many of them were Sentenced by Council, and burnt.*

Dr. *Usher* also tells us out of *Papir. Masson*, in his *French Annals*, *That fourteen Citizens of* Orleans, *in the Reign of King* Robert, *were convicted of the same Heresie, for denying Baptismal Grace, and the Real Presence, and were all burnt alive; and that the Names of three of the chief of them were* Herbert, Lisius *and* Stephen.

Dr. *Usher* tells us, *that in the time of the Emperor* Henry II. 1017, *many of this Sect were*

were about Millan *fined and banished, as he tells us,* Antonius *in his History,* 2 Tit. 15. chap. 23. informeth.

And also out of *Radulph. Ard. Homil.* tells us, *That in* Gerrmany, *under the Reign of* Henry IV. *about* 1054. *several of this people, whom they called the* Manchean *Sect (and the reason of it you will understand afterwards) did inhabit the Countrey of* Aganensis, *who denied Baptism, and the Sacrament of the Altar.*

Pope *Leo* IX. in his Decretal Epistle to the Bishop of *Aquitain* (a principal place of their abode) about the year 1050. Commandeth, that young Children should be Baptized, because of Original sin. *L.* IX.

Pope *Gregory* VII. decreed, 1070. That those young Children whose Parents are absent or unknown, should according to the Tradition of the Fathers be baptized.

Bernard, Abbot of *Clarawel,* in the twelfth Century, in his 66th Sermon on *Canticles,* complained, *That the* Cathari *did deride them, because they baptized Infants, and prayed for the dead, and asserted Purgatory; and that the Soul as soon as it departed out of the Body, went to Salvation or Damnation.* *Bernard.*

Eckbertus, a great Doctor about the same time, in his Sermon against the *Cathari,* saith, *That they say concerning the baptizing of Children, that through their incapacity, it nothing profited them to Salvation; and that Baptism ought to be deferred till they come to years of discretion, and that then only they ought to be baptized, when they can with their own mouths make a profession of Faith, and* *Eckbert.*

desire

desire it, and which he largely endeavours to confute in that Sermon, Bib. Pat. Tom. 2. fol. 99, 106.

Erbrard. *Erbrardus*, another great Doctor of this time, saith, *That the* Cathari *do deny Baptism to Children, because they want understanding*; and therefore spends his sixth Chapter to confute them; the title of which is, *Children which cannot speak ought to be baptized*; and concludes thus: *By this therefore we find that we ought to call little ones to Faith by Baptism.* Bib. Pat. tom. 4. p. 1108.

Ermengendus. *Ermengendus*, another great writer of this Age, in his Book *contra Waldenses*, proves Infants-Baptism (which he saith they deny) by two Scriptures, namely, *Mat.* 19. 14. *Suffer little Children to come to me*, &c. And 1 *Cor.* 15. *Baptized for the dead*: Whence he thus reasons; *If they of old baptized the living for the dead, for their Eternal Salvation, though they neither received it, nor were capable thereof; how much more doth the Faith of the Gossips avail for spiritual Grace and Salvation, in the baptizing the persons of the little ones themselves.* Bib. Pat. tom. 4.

D. Usher. Dr. *Usher* in his foresaid Book of the Succession of the Church, *p.* 292. tells us out of *Decretal.* l. 5. tit. 6. c. 10. *That Pope* Alexander the Third, *in the* Turonensian *Synod, held* 1163. *touching the* Albigenses, *made the following Canon*, viz.

Alex. III. *Turonensian Canon.* *To damn that Heresie that had so infected as a Canker, all those parts about* Gascogne, *requiring the Clergy of every sort, to give their utmost diligence to detect and suppress it, and to require*

require all upon penalty of Excommunication, not only to refuse harbouring of them, but to avoid all Civil Communion and Converse with them; and if taken by any Catholick Princes, that they be Imprisoned, and their Goods and Estates confiscated.

And in as much as multitudes under pretence of sojourning together in one Mansion-house, (which was very much the Custom of the *Waldenses* to do) *do under that colour carry on their Errors in such Cohabitations, that all such Conventicles should diligently be searched out; and if found, to be proceeded with by Canonical severity.*

And further the said Dr. *Usher* tells us out of *Hoveden's Annals*, fol. 319. *That the said Pope* Alexander III. *did in the year* 1176. *the better to extirpate the* Albigenses, *send a Cardinal and three Bishops, as commissioned Inquisitors against them, under the names of the* Cridentes, Lyonists, Patrinos, Bonhomes, *or* Manichees *(of the reason of which Names you will understand afterwards) with a Creed to put to them, for the better discovering of them; in which, these following are some of the Articles,* viz. *We believe we cannot be saved except we eat the Body of Christ, and which is not so, except Consecrated in a Church by a Priest: We believe that none are saved except they are baptized; and that Children are saved by Baptism, and that Baptism is to be performed by a Priest in the Church.* Hoved. Annals 319. 6. *Hoved.* *Inquisitors Creed.*

In the same year Pope *Alexander* calls another *Gallican* Council, to convince and condemn the *Albigensian* Heresie.

In

Alex. III. *his Canon in the Gallican Council.* In the third Canon, whereof they say they do convince and judge them of Heresie for denying Baptism to Children, or that they are to be saved thereby; *urging Arguments from Christ's dying for all, and from the circumcising of Infants of old, for their baptizing; and affirming, that the Faith of the Gossips is sufficient to baptize upon,* &c. which you have at large in the Book of Decretals.

Mat. Paris. *Two years after,* as saith *Mat. Paris,* viz. 1178. *Cardinal* Chrysoginus *is sent Inquisitor to suppress the Heretick about* Tholouse, *that had evil Sentiments about the Sacraments; in which Inquisition many of them were persecuted, and amongst the rest* Roger d' Bodres.

Alex. III. *his Canon in the Lateran C.* Also the same Pope *Alexander* III. in the year 1179. *In the general* Lateran *Council condemns the* Waldensian *or* Catharian *Heresie; and in Canon* 27. *Anathematizeth the* Cathari, *&c. dwelling in* Gascogne, Albi, *and other parts about* Tholouse; *and amongst the rest of their Heresies, for denying Baptism to Children, and for their contempt of all the Sacraments,* Decret.

Favin. *Favin,* in his History of *Navarre,* p. 290. saith, *That the* Albegois *do esteem the baptizing of Infants superstitious.*

P. Lucius his Canon in the Verone *Council.* In the year 1181. *P. Lucius* held his general Council at *Verone,* in the time of *Fred.* I. *Wherein the* Albigensian *Sect and Heresie were damned, and anathematized under the names of* Cathari, Patrini, Humiliati, *poor people of* Lyons, Arnoldists, *for daring to Preach without Apostolical Approbation, or Mission publickly or privately, and for teaching otherwise about the Eucharist,*

Eucharist, Baptism, Confession, Marriage, and other Sacraments of the Church, than the Church of Rome *preacheth and observeth*, Decr. Lib. 5. Tit. 6. *De Heret.* c. 11. p. 126. *confirmed by* Urban. III. 1185. Cœlestin. 3. 1192. *In.* 3. 1200. *as* Favin. Hist. p. 290.

P. Innoc. III. *his Decretal Epistle.*

Pope Innocent *the Third*, 1199. *writes his Decretal Epistle to the Bishop of* Arles (*the principal City in* Provence) *respecting the* Albigensian *Sect, to which* Baronius *in his* Annals, *writes this Preamble; and which is also expres'd by* Spondanus *in his* Epitome, 981. 1199. viz. *Amongst the* Arlatenses *were Hereticks* (saith he) *who excluded Infants from Baptism, counting them uncapable of that Heavenly Priviledge: Therefore did* Innocent *write this excellent Epistle to the Archbishop of* Arles, *to confute and confound them; which he recites at large* (*as it is also found both in* Gratian, *and the Book of the Decretals*).

Wherein having given many Arguments to enforce the baptizing of Infants, he makes this Decree, *viz.* That since Baptism is come in the room of Circumcision, therefore not alone the Elder, but also the Young Children, which of themselves neither believe nor understand, shall be baptized, and in their Baptism Original sin shall be forgiven them.

And then after the Epistle, *Baronius* adds, *This* Innocent *wrote in a time of great immergency concerning the Sacrament of Baptism, which*, saith he, *the poor people of* Lyons, *those* Albigensian *Anabaptists did deny.*

Baronius.

After

After this he sent a great number of Friars in imitation of the *Albigensian Barbes*, to go up and down those Countries, to preach and dispute amongst them; *Dominicus*, *Benedict*, and *Francis* being in the head of them. Then after them many *Legates*, and Inquisitors upon Inquisitors; after them a *Crusado* of Armed men, which he supplied from time to time from all *Parts*, and *continued* a bloody *War* against them all his days; but yet could neither vanquish nor suppress them; who, by the help of strong Allies, the Kings of *England* and *Spain*, Earl of *Tholouse* and *Foix*, were enabled in a defensive way to maintain the War against his mighty *Armies* that came against them, a hundred thousand at a time; and by which means, as Dr. *Usher* observes, *p.* 266. *That as the persecution about* Stephen, *by that dispersion, proved much for the furtherance of the Gospel in other parts of the world; so was it here: for those that were not so fit for the War, went up and down with more freedom into most Parts of* Europe. Insomuch that *Æneas Silvius*, afterward Pope *Pius* II. in his sixteenth Chap. confesseth in these words, *Nec ullis vel Romanorum Pontificum Decretis, vel Christianorum armis deleri potuisse. That neither the Decrees of Popes, nor Armies of Christians could extirpate.*

Usher.

Æneas Silvius.

Having produced to you so much Evidence to this Point, I conceive it not unseasonable before I proceed farther, to present to you what I meet with from Mr. *Baxter* upon it; who,

M. Baxt.

In his plain Scripture-proof, *p.* 157. is pleased to tell us, *That for his part, he cannot find*

in

in his small reading, that any one Divine, or party of men, did certainly oppose or deny Infants-Baptism, for many hundred years after Christ.

And again, p. 261. *That the World may now see what a Cause you put such a face upon, when you cannot bring the least proof, so much as of one man (much less Societies, and least of all godly Societies) that did once oppose or deny Infants-Baptism from the Apostles days, till about* Luther's *time.*

And yet farther, p. 266. *I am fully satisfied, that you cannot shew me any Society (I think not one man) that ever opened their mouth against Baptism of Infants till about* 200 *years ago, or thereabouts; which confirms me much, that it is from the Apostles time, or else some one would have been found as an opposer of it.*

Though with what Evidence and Truth these confident Assertions, and severe Reflections are made (in respect to what hath, and is farther to be said hereto) is recommended to his own, and the consideration of the impartial Reader.

And Mr. *Cobbet in* p. 200. saith, *That the Doctrine of Pædobaptism was never* ex professo, *opposed by any Orthodox Church or Christian in time of old, as far as I can learn.*

Lastly,

By their Disciples in several Countries, witnessing to these Truths.

Lastly, From the Footsteps we find of this Truth, and the Sufferers for the same in several Countries and Places, where the Waldenses *had heretofore Imprinted it, as appeareth by the following Instances.*

1. *Germany.*

1. FRom what we meet with in *Germany*, where (by what you will find hereafter) the *Waldenses* were so conversant; that their Itinerant Ministers could travel *through* the whole Empire, and *lie* every night at a a Friend's House. *Du Plessis* in his Mystery of *Iniquity*, *p.* 403. saith, *They are spred abroad in* Germany *and* France, *as that their Footsteps are to be discerned throughout the course of History.*

Du Plef.

In which Countrey we find, yea, and in most parts thereof, multitudes of this perswasion, down to this very time; as may appear not only by the Sufferers already mentioned; but by the oppositions made against those perswasions, both by the Popish Party, as by the Protestants also; witness not only the writings of the *Papists*, viz. *Baronius*, *Cassander*, *Eckius*, *Gretzerus* in contradiction and enmity thereto; but the several Canons of the Council of *Trent*, and the Catechism of Pope *Pius Quintus*, respecting that of Infants-Baptism, printed and annexed with the same. Decretals to be read in every

every Parish. As also the cruel and bloody Edicts of the Emperors *Charles* the 5th, *&c.*

But by the several Disputations, Writings, and Oppositions made by the Protestant party also; yea, and that from those that were called chief of the *Reformation, viz.* by *Regius* at *Ausburg*, about 1516. *Luther* in *Saxony*, 1522. *Micærius* in *Thuringia*, 1525. *Zwinglius* in *Zwitzerland*, 1529. *Brentius* in *Swevea*, 1530. *Calvin* at *Geneva*, 1537. *Junius* about *Limburg* and *Heidelburg*, 1570. and *Multitude* of *Anabaptists* in *Basil*, *Ulme*, *Ausburg*; against whom *Oecolampadius* disputed, 1527, & 1529. As *Clark* in his Lives, and their respective Works manifests. Besides the cruel and very bloody Edicts made by the Protestants against them. *Anabaptists in all parts in Germany.*

Whereby it is evident they had a being in those parts before *Luther*'s time; for it cannot rationally be supposed, that they should all of a sudden be so spred over so great a Territory as the upper *Germany*; and therefore cannot be concluded to be other than the Remains and offspring of those that the *Waldenses* had instructed in those times. As the *Belgick* Anabaptists do with one mouth assert and maintain.

And in further confirmation hereof, we shall give you some more instances of the Sufferings of these *Waldensian* Christians, both in the *Upper* and *Lower Germany*, for their opposing Infants-Baptism, *viz.* *The Baptists persecuted in Germany.*

In the year 1105. several were banished out of the Bishoprick of *Tryers* for opposing Pædobaptism. *Tryers.*

Twisk Chron, l. 12. *Anno* 1105. *Hen. Montanus.* p. 83. *Merning.* p. 592.

Alzates. In the year 1182. many of the *Waldensian* Faith suffered death in *Flanders* under the Earl *Philip Elzates*, for opposing Pædobaptism.

Jo. Andriesz. Histor. of Antiq. *Twisk* Chron. l. 12. Anno 1182. p. 489.

In the year 1200. many of the *Waldenses*, who opposed the Church of *Rome* in the business of Infants-Baptism, were burnt in *Germany*, by *Conradus van Morpurgh.*

Abraham Bzov. Tom. 13. *Baron.* Annals, *Anno* 1232.

Tryers. In the year 1230. many of the *Waldenses* suffered death in the Bishoprick of *Tryers*, for opposing Pædobaptism.

Twisk Chron. l. 13. p. 546. col. 2.

Stire. In the year 1315. many Christians were burnt at *Stire* in *Austria*, witnessing to the *Waldensian* Faith.

Abraham Mellin. l. 2. fol. 479. col. 4.

Mentz. In the year 1390. there were 36 Citizens of *Mentz* burnt at *Bingen* for owning the Doctrine of the *Waldenses.*

Matth. Flac. Illyr. Catac. Test.

Pomerania. In the same year 1390. there were 443 persons put to death in *Pomerania*, witnessing to the Doctrine of the *Waldenses.*

Dutch Martyrol. Part 2. fol. 497.

Danaw. In the year 1421. many of the *Waldensian* Faith were burnt at *Danaw* in *Germany.*

Vignier Ecclesiast. Hist. *Anno* 1421.

Eyckstet. In the year 1457. at *Eychester* in *Germany*, many of the *Waldensian* Christians were put to death. *Twisk* Chr. par. 1. l. 15. upon 1457. p. 829.

In

In the year 1471. One *Stephanus* an Elder of the *Waldenses*, was burnt at *Vienna* in *Austria*, under *Johanna* the Widow of *George* K. of *Bohemia*. *Vienna.*

Dutch Martyrol. l. 2. upon the y. 1471.

In the year 1528. *Hans Shaeffer* and *Leonard Freek*, for opposing Infants-Baptism, were beheaded at *Schwas* in *Germany*, and *Leopold Snyder* at *Ausburg* for the same; and eighteen persons of the same Faith, burnt at *Saltzburg*. *Woolfgang Ulman*, and ten Christians more, were for the same burnt at *Waltsen*. *Hans Prette* and thirteen more were sometimes after burnt at the same place. *Schwas.* *Ausburg* *Waltsen.*

Dutch Martyrol. l. 2. p. 92, 93, 94, 95, 96, 97.

In the year 1529. were twenty persons put to death in the *Palatinate*, the men for the most part beheaded, and the women drowned. *Palatinate.*

Dutch Martyrol. p. 107.

In the same year at *Altze* in *Germany*, 350 persons were by the Emperor's Edict put to death for asserting the *Waldensian* Doctrine, the men by beheading, the women by drowning. *Altze.*

Dutch Martyrol. p. 108.

Anno 1533. *Hugh Crane* and *Margaret* his Wife, with two more, were Martyred at *Harlem*, the woman was drowned, the three men were chained to a Post, and roasted by a fire at a distance till they died, *p.* 112. *Harlem.*

Algerius, a Learned man of *Padua*, for opposing Infants-Baptism, had scalding Oyl cast upon his Body, and burnt to ashes at *Rome*, *Anno* 1557. *Rome.*

Dutch Martyrol. l. 2. p. 246.

The Baptists persecuted by the Protestants in Helvetia.

An Abstract of the Cruel Placaets and Bloody Persecutions of the Protestant Cantons in Switzerland, *viz.* Zurick, Berne, Schashuisen, *&c. against the Anabaptists.*

The first Edict of Zurick, 1525.

THe first *Placaet* we find, was made by them of *Zurick*, in the year 1525, which was but five years after *Zwinglius* began the Reformation, after their own departure from *Rome*. Which said Edict

Commands all of all sorts to baptize their children, and to forbear Rebaptization upon the penalty of Pecuniary Mulcts and Imprisonment.

The Second Edict of Zurick, 1530.

The other was in the year 1530, that rose higher; *viz.* to Banishment, Confiscation, and Death (the year after which *Zwinglius* himself was slain, and his Body burnt by the Papists).

The Third Edict of Zurick, 1639

Another *Placaet* also came forth by them in the year 1639. only for Confiscation of goods, Imprisonment and Banishment; that of Death being relaxed, *p.* 864.

Upon

Upon which Edicts followed these Persecutions, viz.

In the year 1526. A Baptist-Minister, one *Fœlix Mentz* (before-mentioned) was drowned at *Zurick*. p. 90. *Fœlix Mentz, a Minister, drowned.*

Anno 1530. One *Jurian Groenwalt*, and one *Alda*, two of the baptized Brethren were burnt, *p.* 112. *Two Baptists burnt.*

Anno 1531. *Martin de Schilder*, *Wolfgang Elmsger*, *Pain Melch*, and three more of the Congregation of *Baptists*, were Martyred in the same place. *p.* 112. *Six Baptists burnt.*

Anno 1533. *Lodwick Test* and *Katherine Harngen* were burnt also in the same place. And *Anno* 1537. twelve of the Baptists were imprisoned at *Zurick*. *Two more burnt.*

In the *Placaet* they set forth 1639. they did expostulate with the *Anabaptists* about the Schism they made from the Christian Church, the Error of their Doctrine, and what prejudice it was to Reformation, and how disturbing to the Civil Peace, and Contempt of Authority, *p.* 864.

The Baptists *Reply to the Third* Manifesto *of* Zurick.

In Answer whereto the Anabaptists did deliberate with them in each particular. *Their Doctrine no Heresie.*

And first, As to that of Error in *Doctrine*, in their baptizing professing Believers only;

Zwinglius *at first an opposer of Infants-Baptism.*

They do immind them of the Grant that *Zwinglius* himself made to Dr. *Hubmor*, in his Discourse with him in the beginning of that Controversie; wherein he did acknowledge, *That little Children should not be baptized, but the Adult only; and that in ancient times they only baptized the* Catechumens, *wishing the same might be the practice then* (Which you have also in his Book of Articles, *Art.* [illegible] *p.* 81. *Part.* 1.)

Oecolampadius *did also oppose Inf. Bapt.*

And that *Oecolampadius* confest the same in a Letter he wrote Dr. *Hubmer*, in these words, which they had to produce under his hand, *viz. That we do not to this present find any place of the Scripture commanding to baptize any Children.* And in his Treatise upon *Rom.* 6. saith, *That every Christian should first confess Christ, and after to be baptized with the Baptism of Water.*

The Minister of Schaufhuison Sebast. Hofneyster *against Inf. Bapt.*

And that *Sebastin Hofneyster*, a Minister of *Schaufhuisen*, in a Letter to the said *Hubmer* saith,

That they had publickly confest to the Council of Schaufhuisen, *that if our* B. *Zwinglius* will by any means have the Children baptized, *that he errs from the Mark, and doth not according to the truth of the Gospel; and that for his part, he could not let his little Son* Zachary *be baptized; and therefore that he did very well and Christian-like, to bring to light, and assert the Baptism of Christians, which had been so long by Popery suppress; and assuring that they would also endeavour the same.*

Christoph. Hegindorf *against it.*

And that one *Christopher Hogendorf*, another Minister and Learned man, upon 1 *Pet.* 3. writes,

writes, *That Faith is to precede Baptism; for it is not Baptism, but Faith in Baptism that saveth.*

And that *Cellarius* also in his Letter to *Hubmor*, writeth thus, *That it is a horrible thing that young Children are baptized, which is neither witnessed in the Holy Scriptures, nor by any example of the Apostles.* Cellarius *against Infants-Baptism.*

And that the Ministers of *Strasburg*, viz. *Wolfgang Capito, Cester Hedio, Meth. Pell, Symphorian Pollio, Theobald Niger, John Latomius, Martin Bern, Martin Hack*, and *Martin Butzer*, in their Book called *The Grounds and Reasons*, &c. p. 1. say, *The Nine Ministers of* Strasb. *witness against Infants-Baptism.*

That in the beginning of the Church none were baptized or received into Church-fellowship, but Believers in Christ, that did voluntarily give up themselves to him.

And *the Reason thereof*, they say, *is clear from Scripture and Experience; because the beginning of our Lives are so sinful, necessitating Repentance in every one; and that therefore* John Baptist, *Christ Jesus, and the Apostles, preached the necessity of Repentance in the first place. And that in the Examples of the Baptized, Repentance did always precede, where the Adult, not Infants, were the Subjects.* And again, in p. 2, & 3, they say, *That without the Baptism of the Holy Spirit, the Baptism of Water profits not.*

And that *Pomeran, Brentius*, and others, have in the year 1530. written against Pædobaptism. Pomeran *and* Brentius *wrote against Infants-Baptism.*

And to the Second Charge, of their disturbing the Civil Peace, and resisting Authority, *they plead their Innocencies; declaring their hearty and constant submission to Civil Rule and Government in all things respecting the Civil State*, p. 872, 873.

These were given to the Lords of *Zurick* in Answer to their *Manifesto* aforesaid; which, notwithstanding did not asswage their cruel Persecutions. For,

At Zurick two Christians starved. In the year 1640. Two Christians, *viz. Werner Phister*, and his Son's wife were cruelly imprisoned, and starved to death in *Zurick*. p. 873.

2 more died in prison there. Also in the same year two faithful Servants of Christ, *viz. Gallus Schinder* was carried Prisoner to *Zurick*, and after 16 weeks cruel bondage in Chains, perished there; and *Radolf Backer* also in the same prison died the same year. p. 874.

Ulrich Miller, a faithful Minister of the Gospel, died also in Prison the same year. p. 874.

Fœl. Laudis *starved in prison & Goods confiscated.* *Anno* 1640. *Fœlix Laudis* the Son of *Hans Laudis*, formerly beheaded at *Zurick* for the profession of the Gospel, was starved in prison at *Zurick*, the Magistrates seizing and confiscating his Goods to the value of 5000 Gilders. p. 875.

In the year 1642. The Magistrates of *Amsterdam* interceded with them of *Zurick* for the relief of their oppressed Countreymen. To which they made a slight and unfriendly Answer.

Anno

Anno 1643. *Radolf Sukner* was ſtarved in priſon, and three women alſo. *p.* 876.

Anno 1644. *Hen. Boller* periſhed in priſon at *Zurick*.

Anno 1654. One *Uli. Wagman*, a faithful Miniſter of the Goſpel died in the priſon in *Zurick*. Several others remaining in their Priſons.

A *Placaet* or *Manifeſto* was ſet forth by thoſe of *Schafhuiſen*, Anno 1650. againſt the Anabaptiſts, upon penalty of Impriſonment and Baniſhment. p. 878. Placaet of Schaf.

A *Placaet* alſo was ſet forth by them of *Berne*, *Anno* 1659. upon penalty of confiſcation of Goods, Impriſonment and Baniſhment. And that upon it, Placaet of Berne.

In the ſame year there were ſeven Miniſters of the *Baptiſts* in cruel Bonds in that place. *p.* 880. *Seven Miniſters impriſoned at* Berne.

Inſomuch as the next year the *States General* of the *Low Countries*, upon intimation of the Perſecution there, did write their Letters to the Canton of *Berne*, to relax their ſaid Perſecution; and wrote alſo Letters to the neighbouring Princes to receive ſuch as ſhould be baniſhed out of *Berne*, into their Protection; witneſſing to the peaceable Behaviours and good Lives of thoſe of their way in their Provinces. *p.* 881.

The Duke of *Newburg*, anno 1653. baniſhes all the Anabaptiſts out of his Countrey; who, thereupon diſperſe themſelves into the Dukedom of *Cleve* and *Brandenburgh*, &c. *p.* 878. D. of Newburg *baniſheth the Anabapt.*

Thirdly,

3. *Holland.* *Thirdly*, We do not only find them in the *Upper Germany* and *Helvetia*, but in the *Lower Germany*, being spred all over *Flanders* and the *Low Countries*.

Friezland *abounding with Anabaptists* *Cloppenburg*, in his Epistle to his *Gangrene*, saith, *The Troops of Anabaptists that dwell in* Friezland, *although they trouble not the Commonwealth, yet they suffer not the pure Reformed Churches to be edified, without daily conflicts.*

Cassander *reports well of Anabaptists.* *Cassander*, in his Epistle to the Duke of *Cleve*, tells us, *That the Anabaptists of the* Belgick *and* Lower Germany, *followers of* Menuo Simonis *and* Theodoricus, *have in them Tokens of a Godly mind, seeming to err more out of ignorance than malice; and therefore*, saith he, *more worthy of amendment than Persecution and Perdition.*

Beza's *honourable testimony of Anabaptists.* *Beza*, in his Epistle to the *Gallo-Belgick* Churches at *Embden*, saith, Many of the Anabaptists are good men, Servants of God, Martyrs of Christ, and our most dear Brethren. *Hornbeck.* p. 364.

And that they were considerable in all these Parts may appear by the many Edicts against them, and their great Sufferings in all Quarters.

An

An Abstract of the Bloody Edict of the Emperor Charles *the Fifth, made* June 10, 1535. *against the Anabaptists or* Waldensian *Christians (and the execution thereof) in the Seventeen Provinces,* viz. *Persecutions in the Lower* Germany, *or 17 Provinces.*

Commanding all persons to renounce those persuasions and practices, and to refrain the publishing the same, by Preaching or otherwise, upon penalty of the forfeiture of Life and Goods, without mercy; the men to be burnt, the women to be drowned, and all that conceal, harbour, and do not, in their places, prosecute the Law against them, to suffer the same Penalty. And that those that discover them, to have the third part of their Estates: forbidding all Mediation or Intercession, upon severe punishment; because they shall neither partake of Mercy, nor that Judgment and Execution be delaied. *Dutch Martyrol.* l. 2. p. 113. *The Emp. Ch. 5th. his Manifesto,* 1535.

Upon which these Sufferings followed.

Peter Rester, a Baptist-Teacher of *Sardam* in *North-Holland,* was apprehended in *Amsterdam,* and put to death there, *Anno* 1535. *At* Sardam *one martyred.*

The same year, at *Horne* in *West-Friezland,* three men and two women, by the Emperors's *Placaet,* were executed; the men by beheading, and their Bodies put upon the Wheel, and the women by drowning, putting stones about their Necks, *p.* 116. *At* Horne 5. *martyred.*

The

At Leeworden *one mart.*

The 16th of *March* the same year, one *Andrew Claessen* was executed at *Leeworden* by the same *Placaet*.

Gosdam 12 *mart.*

Anno 1536. at *Gosdam* seven men were martyred, and three men and two women at *Zieterchze*.

In North-Holland 3 *mart.*

Anno 1537. one *Jurian Vaser* a Baptist-Teacher, was executed, with two men more of the same perswasion, *p.* 110. in *North-Holland*.

At the Buss 12 *mart.*

Anno 1538. Twelve persons burnt at the *Buss*, whose Names, and Conditions, and Circumstances at large you have, *p.* 120.

At Roterdam 1, *and* 3 *more in* North-H.

Anno 1539. One *Anakain* a gracious woman, was executed at *Roterdam*, *p.* 128. A man at *Leeworden*, and a man and his wife, and Son drowned in *North-Holland*. p. 130.

At Enchusen 4 *mar.*

Anno 1541. Four persons put to death at *Enchusen* in *North-Holland*; and a man and his wife in *Waterland*; and at *Wormes* eleven more. *p.* 141.

At Amsterdam 23 *mart.*

Anno 1544. *Three* put to death at *Amsterdam*. p. 149.

Anno 1545. *Three* more martyred at *Amsterdam*. p. 153.

Anno 1546. Nine men more suffered at *Amsterdam*. p. 155, 157.

Anno 1547. Six men and two women burnt at the same place.

Philip 2. *his cruel Edict.* 1535. *Bloodily executed in* Fland.

In the year 1556. *Philip* the Second, King of *Spain*, renewed and enlarged that bloody *Placaet* that his Father *Charles* the 5th had before enacted 1535. And upon which these after-Sufferings followed amongst the Anabaptists in the 17 Provinces, *viz.* In *Flanders*,

At

At *Antwerp*, from 1557, to 1575. 111 persons, men and women of the *Baptists*, were cruelly burnt and drowned. *Antwerp* 111.

At *Ghant*, from 1559, to 1592, were 70 men and women of the same perswasion cruelly martyred in like manner. *Ghant.* 70.

At *Cortick* from 1558, to 1572, were ten men and women of the same perswasion burnt and drowned. *Cortick.* 10.

At *Brussels*, in the year 1574, were four persons burnt, *&c.* *Bruſ.* 4.

At *Bruges*, from 1562, to 1568, were ten Anabaptists burnt, &c. *Brudges* 10.

At *Collen* 1562, *&c.* were six Anabaptists burnt and drowned. *Collen* 6.

At *Armentier* from 1563, to 1567, were seven burnt. *Arment.* 7.

At *Hanchela*, 1562. were thirteen more burnt and drowned. *Hanchel.* 13.

At *Rizal*, 1563, were twelve more burnt and drowned. *Rizal* 12

At *Berhold*, 1566, were forty two more so martyred. *Berhold.* 42.

At *Triers*, 1561, was one person burnt. *Triers* 1.

In *Juliers*, 1532. one scalded with Oil, and burnt after. *Juliers* 1

In *Holland* were the following Martyrdoms. In *Holland.*

At *Dort*, 1558, to 1570, were 26 Christians in like manner cruelly martyred. *Dort.* 26

In *Zealand*, from 1560. to 1569, were nine in the same sort executed. *Zealand* 9.

At the *Hague*, from 1564, to 1568, were four persons also martyred. *Hague* 4

At

Roterd. 1 At *Roterdam*, 1568, one person was burnt.

Amster. 9 At *Amsterdam*, from 1569, to 1572, nine were cruelly martyred.

Buss 1. At the *Buss*, 1569, one was burnt.

Brill. 1. At the *Brill*, 1569. one more was burnt.

Harl. 3. At *Harlem*, 1570, three Christians were martyred.

Davent. 12. At *Daventre*, 1570, were twelve persons burnt.

Placaet of Gron. 1601. At *Groningen*, anno 1601, was a *Placaet* made against the *Anabaptists*, upon the penalty of pecuniary Mulcts and Banishments, and that the unbaptized Children should not inherit. *p.* 856. Which the States General afterwards remitted.

Placaet of Arden. 1615. At *Ardenburg* was made a severe *Placaet* against *Anabaptists* by Fines and Banishment, *an.* 1615. Which the States General reversed, *May* 1. 1615.

Placaet of Daventer, 1620. At *Daventer* was a *Manifesto* Fining and Banishing the *Anabaptists*, anno 1620. Upon which the *Anabaptists* in those Provinces, made a publick Declaration of their Faith and Practice, and addressed it to the States General by Messengers chosen out of all the Churches; upon which, they by publick Edict granted them their free Liberties, and remitted the former Laws to their prejudice.

All which, with many hundred Martyrs and Confessors more (sealing to the truth of Believers, and against Infants-Baptism, with their

their Bloods) you have recorded, with many of their choice Sayings at their Deaths, and their excellent Epistles to their Friends, in that most elaborate and worthy Collection, written in *Dutch* by *Theolem. J. van Braght*, in his Book called *The Bloody Theater*; being not only a continuation of their Ancient Books of Martyrs, but a confirmation of former and latter Instances out of the best Historiographers and Records; a Piece done with great Judgment and Exactness.

In the next place, we find (as *P. Perin* tells us) That the *Waldenses* of old were dispersed, and their Doctrines taught in *Bohemia*, *Moravia* and *Austria*, and continued there till expelled thence by the Emperour about fifty years since. 4. *In* Bohemia.

1. In the year 1330, One *Eckhardus* with many others, were burnt in *Bohemia* for the profession of the *Waldensian* Faith. *Eckhardus*, &c. *burnt.*

Vignier, Eccles. Hist. 1330.

2. *Sculetus* in his Annals upon 1528, tells us, *That the Brethren in* Bohemia, *and many Godly men in that time, were re-baptized; not that they did favour the many Errors charged upon the* Anabaptists; *but they saw not* (*they say*) *how otherwise to separate themselves from the pollutions of the World; not owning a Re-baptization, because they esteemed the former a meer Nullity, and unlawful: And that one of their Sufferers, being ask'd whether he was Re-baptized? answered, he knew no Anabaptist; for God's Word required no Re-baptization.* *Sculetus.* *Many Baptists in* Bohemia.

3. *Baltazar*

Th. eminent Dr. Hubmor *and his Wife martyred at* Vienna.

3. *Baltazar Hubmor*, a Doctor in *Waldshout*, (of whose Disputations and Conferences, you have heard in *Helvetia*, a great *Preacher*, and a *Learned man*, was much in *Bohemia* and *Moravia*; whom *Osiander* calls a *Phanatick* and *gross Anabaptist*, was taken *Prisoner with his wife*, by the *Emperor's special command, and was himself burnt at* Vienna *in* Austria, *and his Wife drowned, in the year* 1528.

3 Baptists burnt at Vienna.

4. In the year 1536. Three *Bohemian* Baptists, being betrayed by their Host in their journeying through *Tyrel*, were burnt in *Vienna* at *Shrovetide*.

Dutch Martyrol. l. 2. p. 117.

But that which is *most* considerable in the *Account we have to give of* Bohemia, is *what* we meet with in the History of *Bohemia*, writ by *Comenius*, p. 134. Who giving an account of the distresses that befel them upon the defeat of *Frederick*, by the Emperor's Forces at *Prague*, tell us, *That when the Enemy resolved to exercise their cruelty against us, they began the year after the victory with the Anabaptists in* Moravia, *who possessing about* 45 *Houses or Colledges (many Families dwelling together in them) having all things managed in partnership, in a publick Stock or in common, according to their Custom, lived peaceably under their own Discipline, troublesom or grievous to none, but beneficial to all by their Trades and Callings.*

Comenius *Hist. of the Anab. of* Morav.

Lived in Colledges.

They banished, saith he, *these first in the year* 1622. *about Autumn, being forced to leave their Houses, Lands and Vineyards, though the time of Vintage was at hand, and carrying the weaker sort with them in some Hundreds of*

Carts,

Carts, went in great Troops into the neighbouring Countries of Hungaria *and* Transilvania, *where he saith they could find fit Seats for themselves, and whereby they avoided those evils that were after to be suffered by us that were left behind*; And that these were of the Stock that had been instructed by the *Waldenses* of old, may appear by this Custom of living together in Houses or Colledges; *which was their Custom, as Bishop* Usher, *in the* State of the Church, *tells us*, p. 292. *maintaining themselves by their Manufactures.* And living so together, not only for the benefit and comfort of their Souls, having the better opportunity for Religious Service, eying also that primitive pattern, *Acts* 4. But to free themselves from more observation and persecution, which flocking together from several parts, might occasion. *Usher.*

In which way, upon good information, I find they continue together in *Hungaria, Transilvania, Poland*, and some parts of *Germany*, to this day. 5. *Hungaria.*

Concerning whom, an *Hungarian* Scholar, that about five or six years since, came from those parts, and had lived amongst them, gave me, within a few dayes, this particular Account; That he himself Knew four Colledges of them in those Parts, *viz.* two in the Lower *Hungary*, one at a place called *Cosolna*, and another at *Turkas Hida*; and in the upper *Hungary*, another famous Colledge in a place called *Saras Patack*, in which Town he himself lived (as he told me) and knew the People very well, and that there were near 100 *Families* in that *Colledge*, who are reputed a

very *Holy*, *Harmless*, *Innocent* People; and that they do support themselves by their Manufactures, brought into one Joynt stock, *Eat* all together in one great *Hall*, *Worship* God together *twice a day*; each several Manufacture being ranged together, both as to their Work-Rooms, Lodgings, and Table in the Common Hall, having publick Officers to manage all their Affairs, and Schools for their Children.

6. *Transilvania.* In *Transilvania*, he saith he knows another, at a place called *Alvinez*. All which, he saith, are the remains of those that came out of *Moravia* and *Bohemia*, about 50 years since. I understand that near *Heidlberg* in the *Palatinate*, there is another great Colledge, consisting of near 100 Families; and that in *Prussia* there are others of them also.

Vossius in his Book *De Baptismo*, p. 77. tells us, That the Ministers in *Transilvania* do *reject Infants-Baptism*, and baptize *only upon profession*; but he withal saith, That many of them are infected with *Socinianism*; though this *Hungarian* Gentleman tells me, That the Colledges are very free from that infection.

7. *Poland* And farther, That this Truth was spred in *Poland*, (where the *Waldenses*, as you'l afterwards find, had much to do) appears from what we find out of *John à Lasco*, the *Polonian* Baron, in his Book *De Sacramentis*; where he tells, That the *Anabaptists* do *refuse* to *baptize* their Children, because they neither do *believe* nor *understand* the Spiritual Mystery thereof, and say there is no ground from *circumcising Children* under the Law, to baptize them

them under the Gospel: because say they, there is a *Command* for the one, and none for the other; and that God had other ways to save the Children that died in their Infancy, than by such external Ceremonies: And that neither by *Circumcision* were Children to be *saved* of old; for then would the *Females* as well as the *Males* have been enjoyned the same, and that it was God's *Covenant of Grace*, and no *outward Rite* or Ceremony that were to be leaned upon to *effect* the same, to all which as an Enemy to their perswasion, he largely replies in the said Book. He also in his *Theologia Muscovitica*, p. 157. tells us, That the Ministers of these *Fraternities* in *Poland*, do for the most part live *single lives*, though under no *publick vows* or constraint, admitting Marriage to all that desire the same; and that they live very pious lives, as Dr. *Usher*, p. 363.

Crantzy, in his History *Vand.* l. 8. tells us of many Christians of the *Waldensian* faith, that were put to death at *Zuidentze* in *Poland*.

And lastly, it doth appear that in *England* it self the *Waldenses* and their Disciples out of *France*, *Germany* and *Holland*, had their frequent *Recourse*, *Residence* and *Succession* throughout many Ages, as our Chronicles make manifest, *viz.* In *Engl.*

In the time of *William* the *Conqueror*, and his Son *William Rufus*, it appears they did abound in *England*, as Bishop *Usher* tells us in *the State and Succession of the Church*, p. 242. out of *Matth. Paris* of *Westminster*, that the *Beringarian* (or *Waldensian*) Heresie (as *Waldenses* in the time of *W. Conq.* & *W. Ruf.*

the Chronologer calls it) had about that time, *viz. Anno* 1080. generally corrupted all *France*, *Italy* and *England*. And further, the said Bishop tells us out of *Guitmond*, a Popish Writer of that time, That not only the *meaner sort* in the *Countrey-Villages*, but the *Nobility* and *Gentry* in the chiefest Towns and Cities, were *infected* therewith; and therefore doth *Lanfrank*, who was *Archbishop* of *Canterbury* in the time of both these Kings, about the year 1087. write a Book against them.

In *Hen.* 1 & K. *Stephen's.* In the time of *Hen.* 1. and K. *Stephen*, the said Bishop *Usher* tells us out of *Popliner's* History of *France*, fol. 7. That the *Waldenses* of *Aquitain* did, about the year 1100, spread *themselves* and their *Doctrines* all *Europe over*; and whereof he mentions *England* in particular.

In *Hen.* 2 his time. In the time of *Hen.* 2. about the year 1158, as saith Mr. *Fox* out of *Robert Guisburne*, those two eminent Preachers, and *Waldensian* Barbs, *Gerardus* and *Dulcinus* came into *England* to propagate the Gospel. And Bishop *Usher* tells *us*, *p.* 290. out of *Thomas Walden*, that several *Waldenses* that came out of *France*, were apprehended, and by the Kings command marked in the Foreheads with a Key or an hot Iron. Which Sect, as saith *William* of *Newbury*, in his History of *England*, l. 2. c. 13. were called the *Publicani*, whose *Original*, saith he, was from *Gascoyne*; and who being as numerous as the Sand of the Sea, they did sorely infest both *France*, *Italy*, *Spain* and *England*.

Roger

Roger Hoveden, in his Annals upon the year 1182, saith, That *Hen.* 2. was then very favourable to the *Waldenſian* Sect in *England*; for whereas they burnt them in ſome places of *France*, *Italy* and *Flanders*, by great numbers, he would not in the leaſt ſuffer any ſuch thing here; he being in his own and Wives Right poſſeſt of *Aquitain*, *Poictou*, *Guien*, *Gaſcoyn*, *Normandy*, &c. the principal places where the *Waldenſes* and *Albigenſes* inhabited, and who being his Subjects in *France*, had the freer egreſs into his *Territories* here.

Though, as the ſame Hiſtorian *Hoveden* tells us, he was by the Popes influence, more ſevere in thoſe parts. For at the inſtance of the Popes *Legate*, he proclaimed that eminent man *Roger de Bedres*, then Governor of *Gaſcoyn*, a *Traytor* and an *Excommunicate* perſon for being ſo great a *Friend* and *Favourer* of thoſe *Hereticks*; being indeed, as the Story ſaith, one of them *himſelf*, as well as *Wife*, *Children*, *Servants* and *Souldiers*; and that he had taken into his *Cuſtody*, and made his *Priſoner* the Biſhop of the *Dioceſs* of *Albi*; for which the Pope was ſo much incenſed againſt him. *Hoveden* Annals *ad* Ann. 1178. fol. 331.

In the time of *Richard* 1. and K. *John*, we read of no oppoſition made againſt them, being times of great Trouble; what by *Richard*'s abſence in the *Holy Wars*, and his Impriſonment by the *Emperor* at his Return, and the grievous Wars both Foreign and Domeſtick, that attended K. *John*, and the great Conteſts he had with the *Pope*, who interdicted his Kingdom, In the time of *Rich.* 1. & K. *Joh.*

forbad all publick *Worship* in the Nation for the space of *six years*, only admitting of private Baptism to Infants, procured the greater freedom to the Christians, as well as the greater opportunity in those disturbances to propagate the Truth; He also defended with his Arms the *Waldenses* in *Aquitain* and *Gascoyn*, that were so oppressed by the Popes *Crusado-Army*.

Pope *Innocentius* the Third did, the better to suppress the *Waldensian* Sect, set up the *Dominican* and *Franciscan* Orders of the Mendicant and Preaching *Friars*, in imitation of the *Waldensian* Brethren, who with so great diligence in imitation of the Apostles (as you'l hear) did propagate the Gospel in an *Itinerant* manner; and therefore (saith *Gretserus*) did they design to expel that Heretical *Darkness*, by the setting up these two great Lights of those Orders. *Usher*, *State of the Church*, p. 352, 353.

In the time of Hen. 3. In the time of *Hen.* 3. about the year 1235, as saith Bishop *Usher* out of *Matth. Paris*, p. 404, 405. The Orders of the *Friers Minorites* came into *England* to suppress this *Waldensian* Heresie.

In the time of Edward 2. *the* Waldenses *called* Lollard *from* Walt. Lollard. In the time of *Edward* the Second, about the year 1315 (as *Fuller* tells us in his *Ecclesiastical History*, out of *Trithemius*'s Chron. upon that year) That *Walter Lollard*, that *German* Preacher, or as *P. Perin* in the History of the *Waldenses*, one of their Barbs, came into *England*, a man of great Renown amongst them;

and

and who was so eminent in these parts, that as in *France* they were called *Beringarians*, from *Beringarius*, and *Petro-Brusians* from *Peter Bruis*; and in *Italy* and *Flanders*, *Arnoldists* from the famous *Arnoldus* of *Brixia*; so did the *Waldensian* Christians in *England*, for so many Generations after, bear the Name of this worthy man, being called *Lollards*: And so were their Tenets and Opinions called the Heresie of the *Lollards*; the Laws Civil and Ecclesiastical made against them, were under that Name; the usual Prison in *London* to which they were sent, was called by the name of the *Lollards-Tower* (and is so known to this day). And the Obligation that was put upon publick Officers to extirpate them, especially the *Sheriffs* in their Oaths, was by this name, and which did continue in the Sheriffs Oath till King *James's* his time.

Lollards in the time of *Edw.* 3.

In the Time of *Edward* the Third, the *Lollards* did very much encrease, being much countenanced both by the King and his Courtiers; and therefore *Caxton* in his Chron. as saith Mr. *Fox*, tells us, that *Edward* 3. was against the Popes Clergy, that he willingly gave ear to the Voyces and Tales of Heretick, with certain of his Council, conceiving sinister Opinions against the Clergy, forbidding the Pope to intermeddle in his Kingdom, touching the dispose of Benefices; and who bore so good will to the Christians, that he employed *John Wickliff* himself as one of his Ambassadors, into *Italy*, to treat with the Popes Legate, touching his Usurpations.

2 *Treatis. of* Lollardism.

In whose time were written and published those two Notable Treatises, the one called *The Prayer and Complaint of the Plowman*, written, as supposed, by *Wickliff*: And the other called *Jack Upland*, written by that ingenious Gentleman Sir *Jeffery Chaucer*, both of them recorded at large by Mr. *Fox*, so fully detecting the Pride, Ignorance, Covetousness, and wickedness of the *Romish* Church and Clergy.

An Account of that Eminent Servant and Confessor of Jesus Christ, Mr. John Wickliff.

In whose Reign it was that that eminent and worthy Witness and Confessor, Mr. *Jo. Wickliff*, was raised up, so learnedly and successfully to oppose the Church of *Rome*, both in Doctrine and Discipline, a man of great Prudence and Piety, endowed with great Learning and Eloquence, as the whole University of *Oxford* did (as you'l hear) so unanimously and affectionately testifie; but especially one who was mighty in the Scriptures, a painful and faithful Preacher, an excellent Disputant, a laborious Writer, who wrote no less, as *Balæus* tells us from *Æneas Sylvas*, than 200 Volumes; though for the most part of them extinguished and burnt in their Manuscripts at *Prague* in *Bohemia*; so that so very little, saith *Fuller*, remains

mains of them to us, that we are beholding to some of his Enemies to tell us the Titles of the Books, which you have in *Balæus*. Only some few are to be found with us, which I have heard of, *viz.* Mr. *Fox* tells us of three that he had an intention to print, *viz. De Sensu & Veritate Scripturæ*; *De Eucharistia Confessio Wicklevi*; & *De Ecclesia*. Mr. *Fuller* saith, That his Translation of the *Bible* is in a very fair Manuscript in *Queens-Colledge* in *Cambridge*, and two more of the same in the University-Library in *Oxford*; a Book called his *Dialogues*, in Latine, a *Quarto*; and another called his *Trialogia*, mentioned by Bishop *Usher*, written also in Latin; an English piece in *Octavo*, called his *Wicket*. And two Treatises in English against *Begging Friars*, printed 1608. by *Tho. James*, Library-keeper of *Oxford*; with an Apology he annexes thereto. A *Comment* upon *the whole Book of the Psalms*; and his *Postils* and *Exposition upon the Gospel*, two *Folio's*; and which are, as I hear, in the Library of *Leicester* in Manuscript; that of the *Psalms*, Mr. *James* saith is in the *Oxford*-Library. Also an *Exposition upon the Decalogue*; *a Treatise of the seven Deadly Sins*; another of *Blasphemy*; a Treatise of *Civil Government*; a Book of *Miscellanies*; a Treatise of *Equivocation*. Which last six Books, as all the rest, as Mr. *James* saith, are in *Oxford*-Library, with his English Translation of the Bible, fairly written and well bound.

Of

Of whose *Opinions* and *Doctrines* so well agreeing with the *Waldenses* of old, we have an Account, as from his own Writings, so from many *Authors* that have collected the same from them, *viz. Thomas Walden*, an Englishman, that lived in his time, or presently after him; that wrote three great Volumes against him; *Chochleus* a *German* Writer, that gathers out of his Book 303 *Articles*, and the Proceedings against his Works and Doctrines in the *Council* of *Constance*. *Æneas Sylvas* (after Pope *Pius* the Second) that gave the Titles of all his Books, to the number of 200, burnt at *Prague*: And *Orthuinus*, in his Book called *Fasciculus Rerum Expetendarum*, *Flac. Illyricus*, *Balæus*, *Caxton*, *Walsingham*, *Wedifordus*, *Speed*. All which I have perused, and to whom Mr. *Fox* and Mr. *Fuller*, in their Writings about him, have respect. As also Mr. *James* [the Library-keeper of *Oxford*] in his Apology for him, Printed with two of his Books against the *Mendicant Friars*, wherein is made that good Collection out of several of his Books in that Library. And from among them [that you may have some further Account of this Eminent Worthy, and Witness of Jesus Christ,] I have made this following Collection of some of his Tenets; *viz.*

For two Sacram. 1. That he asserted and maintained two Sacraments only, *viz.* Baptism and the Lords Supper; in opposition to the Popish seven;

seven; as appears by the 45, 46, 47 Articles condemned by the Council of *Constance*. James *Apol.* p. 31.

2. That he taught, That Believers, after the Example of Christ, should be baptized in pure water. *Flac. Illyricus*, Catal. Test. p. 403. And how well he esteemed the same, he further saith, That it was not lawful for Believers, though they had received the Baptism of the Spirit, to omit the Baptism of water; but that as opportunity and Circumstances might concur, it was necessary to receive it; in his *Trialog.* 4. c. 12. in these his own words, *Non licet Fidelibus supponendo Baptismum Flaminis, Baptismum Fluminis relinquere, sed necesse est, datâ opportunitate, circumstantia, ipsum accipere*, Ex Wald. Tom. 2. *De Sacramentis*, c. 107. *For Believers Baptism.*

3. That Believers are the only Subjects of Baptism; as appears in his 11th Chap. of his *Trialog.* Where he saith, That persons are first to be baptized with that he calls the first or insensible Baptism, *viz.* in the blood of Christ, before they are baptized in water; without which, their baptism in water profits not: Which he expresseth in these words; *Ideo absq; dubitatione si iste insensibilis Baptismus affuerit, Baptizatus à crimine est mundatus; & si ille defuerit, quantumcunq; essent priores, Baptismus non prodest animæ ad salutem.* Ex Wald. *Tom.* 2. *De Sacram.* c. 97. *For Believers Baptism only.*

And

For Churches of Saints.

And therefore so positive for *Faith* and *Regeneration* to be first laid, that in his Book *De Veritate Scripturæ*, p. 490. he saith, That for any to bring wicked [or unregenerate] persons into the Church, they do wed Christ and the Devil together, taking the Members of a Harlot, coupling them to the Body of Christ. *James*, Apol. *p.* 15.

4. That Baptism doth not confer, but only signifies [or is a Symbol of] Grace given. So *Fuller* out of *Chocleus* in his *Eccles. Hist.* upon the Life and Doctrine of *Wickliff*. Cent. 4. *Ri.* 2.

That Baptism signs, not gives Grace.

Which Definition and Order is owned by those that assert Adult Bapt. *viz.* That Baptism is a Symbol of present Regeneration wrought, and of which there is something of the thing signified to be demonstrated in the party to be baptized, before the Sign be applied; therefore *Faith* and *Repentance*, or Regeneration goes first, Baptism of Water follows after; as p. 2, 3. in order to the Baptism of the Spirit; as *Acts* 2. 38. And which as necessarily excludes *all Children*, as it doth impugne the *Popish Heresie* upon which it was first *founded* and instituted, *viz.* to take *away all sin*, to confer *Grace*, to work *Regeneration*, and to save the *Soul*; as still held fast by them that teach *young Children* to say, that by their Baptism they were made *Children of God*, *Members of Christ*, and *Inheriters of the Kingdom of Heaven*; and therefore must the *Midwife*, in case of necessity, baptize the *Child*, lest its salvation be *hazarded*.

5. That

5. That they are fools and presumptuous, which affirm such Infants not to be saved which die without Baptism; so *Fuller* words it out of *Chochleus*. And *Wickliffe's* own words, as *c.* 2. *De Trialog.* *Quod desinentes parvulos Fidelium sine Baptismo Sacramentali, decedentes non fore salvandos, in hoc sunt presumptuosi & stolidi.* For as *to Childrens-estate, as to Salvation or Damnation, he can say nothing what God will do with them.* *Si Deus voluerit, potest damnare Infantes; & si voluerit, potest ipsos salvare; nec audeo partem aliquam definire.* But for those that make Baptism the thing to save them, and the Parents omission thereof, to damn them, he utterly denies; because as God hath *not appointed Baptism to work Grace, or to regenerate; so it would be unreasonable to charge Damnation upon little ones, for the Parents neglect* [which they cannot help.] *Trialog.* c. 12. Which *Wideford* in *Fasciculus Rerum*, and *Walden* also do charge upon him as a desperate Error; impugning, as they say, not only St. *Austin*; who in his Book *De Fide, ad Petrum*, is so positive for the Damnation of unbaptized Infants; but so expressly contrary to the words of the Canon *De Consecrat. Dist.* c. 4. Which asserts, **That young Infants are only to be saved by Baptism.** And that it opposeth the *Judgment* and *Practice* of the Church in *all Ages*; and which, saith he, they *esteemed* of such *absolute necessity*, that in *case of peril* of Death, they permitted the *Midwife* to do it; and that if it died without Baptism, it was no more admitted to Christian Burial, either to lie in the Church or Churchyard, than a *Pagan* or Infidel. 6. That

That Baptism saves not in it self.

That nothing is to be received without Scripture-Authority.

6. That all Truth is contained in the Holy Scripture, and that which is not originally there, is to be accounted prophane. L. *De Verit. Script.* p. 39. That Christ's Law sufficeth by it self to rule Christ's Church. *Expositio Decalog.* p. 5. And again, That we must receive nothing but what is in the Scripture, and that whatever is added to it, or taken from it, is blasphemous. And that no Rite or Ceremony ought to be received in the Church, but that which is plainly confirmed by Gods Word, *De Veritat. Script.* p. 581. And therefore saith, Wise men leave that as impertinent which is not plainly expresst, *Fuller* out of *Chochleus*: And which *Wald.* fol. 3. *De Sacram.* saith, is *one of the* Lollards *great Doctrines to be shunned.* And further, That we are to admit of no Science, or Conclusion, that is not proved by Scripture-testimony. And that whoever holds the contrary opinion, cannot be a Christian, but flatly the Devils Champion, *De Verit. Script.* p. 128.

And whether all this is not full-mouth'd Argument against Infants-Baptism; for which Rite there is not the least Scripture-Institution or Instance, as confess'd by so many of themselves, is left to consideration.

Against Traditions Canons & Popes Decretals.

7. That he slighted the Authority of general Councils, as *Fuller* out of *Chochleus*; Detested and abhorred all Popish and Humane Traditions; saying, that the Popes Decretals are Apocrypha; and that none but

Fools

Fools study them. *De Veritate Scripturæ*, p. 487.

And thence it was, saith Mr. *James*, p. 15. of his *Apology*, That *Wickliff* rejected their Popish Superstitions and Traditions, of Salt, Oyl, Spittle, Chrysm, the five Sacraments, Monkish Orders, and all of that kind. And may not we from as good Evidence say, and *Infants-Baptism* also; for other than Humane Tradition, Decrees of *Councils*, and Popes *Decretals*, there was no *Authority* for it, as most Papists, and so many Protestants do so fully grant, as before.

And therefore not only from this manner of consequential Reasoning, but from his more positive Assertions, doth *Thomas Walden*, in his Book *De Baptismi Sacramentalibus*, Tit. 5. c. 53. fol. 118. c. 53. so vehemently charge and inveigh against him, as one of the seven Heads that comes out of the Bottomless Pit, *for denying Infants-Baptism*; as also that it was the Heresie of the *Lollards*, of whom he was so great a Ring-leader. And that he doth positively assert, as he saith, That *Children are not Sacramentally to be baptized*; and that *if they have Grace poured into their Souls by the Spirit of Christ, they are sufficiently baptized.* And which, he saith, *is very agreeable to the Doctrine of former Hereticks*, viz. *Pelagius*, with whom *Austin* contended; who said, it *was not necessary* to take away *Original Sin*, because *they had none.* To *Vincentius Victor*, with whom *Austin* contended also; who said, that *though they had Original sin, yet without Baptism they might enter into the Kingdom of Hea-*

As a Lollard he denies Inf. Baptism.

Heaven. And that this was also the *Albigensian Heresie*, who were called of old the *Publicani*, who denied Baptism to *Little ones*; as *Wickliff*, and the *Lollards* do. And therefore he tells us how well one *Petrus Blesinus* did urge in one of their Synods, *upon a complaining* that the *Amorites* and *Philistims* do oppose us, the former Hereticks being risen up among us, which were called of old the *Publicani* and *Patrini*, who admit not of *Infants-Baptism*, nor the *Sacrament of the Altar*, *&c.* and *who encrease and multiply without Number*; so that if you cut them off in one place, they like *Hydra's Heads*, do grow up in another. And so saith *Walden*, This Heresie we find, which has been, as it were working, under-ground for near 200 years, is broken out amongst the *Wickliffians*, and appears more publickly: *And therefore*, saith he, *if* Austin *did so contend with those old Hereticks, what would he do with these their Offspring, in this Generation?* And therefore *Walsingam* in his *Ypodigma Neustriæ*, upon the year 1381, *p.* 139. saith, That in *this time* it was *that that most damnable Heretick* John Wickliff *re-assumed the cursed Opinions of* Beringarius; which was, as you have heard, to deny *Infants*-Baptism, Transubstantiation, *&c.*

Denies Confirm. 8. And as a further Argument that he denied Infants-Baptism, may appear, because he did so vehemently impugne *Confirmation*; which was ordained together with Infants-Baptism, with the same Heads and Hands, and especially calculated for the Ratification and Confirmation

tion thereof, as you'l hear in a following Treatise upon that Subject. Concerning which, saith he, That as *there is not the least Syllable from the Word of God, so not the least colour from Reason for the same.* Triang. 4. c. 15. And that *Bishops Benedictions, Confirmations, Consecrations, were but tricks to get Money.* *Fuller* out of *Chochleus.* And that *the Popes Chrysm whereby Children were confirmed, was not founded on the Scripture; but was a Relique of the Devil, and blasphemy against God.* Art. 8. condemned by the *C. Const.* And for which these two great Doctors do so vehemently oppose themselves against him, *viz. Walden,* in his Book *De Confirmat. Sacrament.* from *p.* 123. to *p.* 127. And *Wediford,* in his second Tom. *De Sacrament.* c. 109. fol. 102. to 124.

9. *That it is Blasphemy to call any Head of the Church but Christ alone.* *No Head of the Ch. but Christ.*

10. That the Pope is Antichrist, yea, *Potissimus Antichristus*, Antichrist himself, and *that Abomination of Desolation that stands in the Holy Place.* *Pope Antichrist.*

11. *That the Doctrine of the Infallibility of the Church of* Rome *in matters of Faith, is the greatest Blasphemy of Antichrist.* *Popes Infallibility blasphemous.*

Prelates Diabolical 12. That *from the Words, and Works, and Silence of Prelates in preaching, it seemeth probable that they are Devils incarnate.*

Against Church-Ornam. 13. That *all beautiful Building and Adorning of Churches is blame-worthy, and savours of Hypocrisie.*

Against Patronage 14. That *right of Patronage, and endowing of Churches is Antichristian.*

Against Nuns. 15. That *Vowing of Virginity is a Doctrine of Devils.*

For Lay-Preaching 16. *That it is lawful for any Lay-man to preach without Ecclesiastical Orders, or leave from his Ordinary,*

Against degrees of Divinity 17. *That Christ hath no where appointed in his Word that his Ministers should be nursed up in Universities and Colledges; or that they should take there any Degrees of Divinity, or be known by distinction of Habits and Orders.*

Only Two Orders. in the Ch. 18. *That there are only two Orders and Degrees in the Church,* viz. *Elder and Deacon; and that Elder, Bishop and Presbyter are all one.*

19.

19. *That the Church of* Rome *is the Synagogue of Satan.*

20. *That all the Patrons of private Religion, as* Benedict, Francis, Dominick, Bernard, *&c. and those that enter therein, if not repent of their wickedness, are in a damnable state; and that all such as Found and endow Monasteries, and all that enter therein, are Members of the* Devil. *Against Monks & Friars.*

21. *That to enrich the Clergy, is against the Rules of Christ.* *Against Lordly Priests.*

22. *That Tithes are but pure Almes, and therefore not to be exacted from the people, and who may dispose them as they please themselves.* *Against Tithes.*

23. *That to worship* God *in an unknown tongue, and to keep the Scriptures lockt up therein, is a Heresie and Blasphemy of Antichrist.* *Against ignorant worship.*

24. *That to appoint Canonical Hours for Worship, is unlawful.* *Against Canonical Hours.*

Against set Forms of Prayer. 25. To *enjoyn and bind to set Forms of Prayer, though the L. Prayer,* &c. *derogates from the Liberty* God *hath given his people.*

Not to fear men in Gods Service. 26. That *all who omit the hearing and preaching of the* Gospel *for fear of* Popish *Excommunication, are already excommunicated, and in the day of Judgment shall be accounted the Betrayers of Christ.*

For abounding in Charity. 27. That *though the goods of Christians are not to be in common, yet that Christian Charity should be common.*

Against unlawful, and for lawful Oaths. 28. *A great opposer of fallacious, blasphemous and Equivocal Oaths; but not against lawful Swearing, to end strife.*

For gracious Rulers 29. That *dominion over the Creature is founded in* Grace, *and that* God *divesteth him of all Right, who abuseth his Power.*

All which, and many more, you have out of *Fuller* from *Chochleus*, out of *Fames* his *Apology*. And in his Articles condemned by the Council of *Constance*; and especially out of *Fasciculus Rerum*; wherein there are Answers to each of them, by *Wedifordus* and others.

Great

Great were the Endeavors of the Clergy in the time of *Edward* the Third, to have crushed this good man, and suppressed his Doctrines; especially *Simon Sudbury* Archbishop of *Canterbury*, *Courtney* Bishop of *London*, and *Wickham* Bishop of *Winchester*, who designed often against him; but he had such favour from the *King* himself, so much *Friendship* from the *Duke* of *Lancaster*, and *Piercy*, *L. Marsha* of *England*; and was so much in the *heart* of the *Citizens* of *London*, that they were no able to touch him all this *King's* days; and i is observable, that this King *Edward* 3, wh so favoured this good man and his Party (the people that feared God in his time) was blessed with the greatest honour, success, and longest Life of any of the Kings we read of in all our Chronicles.

How designed against, and preserved in Ed. *time.*

John of *Gaunt.*

K. Edw. *blessed beyond any of the Kings.*

In the time of *Richard* the Second, *Wickliffe's* Friends, especially the *Duke* of *Lancaster*, and the L. *Marshal*, being withdrawn from the *Court*, his mortal *Enemies*, the Bishops, began to bestir themselves; who therefore *procured* the *Bull* of Pope *Gregory* 11, against him, directed to the *University* of *Oxford*, requiring *him* and all his *Adherents* to be *seized* and *imprisoned*, and his Books to be *suppress*; with a Letter to the *King* and *Archbishop* to the same purpose; with several *Articles* against him: upon which *Articles* he was *summoned* to appear before the *Archbishop*, at his Court in *Lambeth*, with design to *proceed* with the greatest severity against him. But upon the day when they designed to have passed the *definitive*

Lollards in Ri. 2. *time.*

Wickliff *persecuted and cursed*

An eminent deliverance

finitive Sentence, one Sir *Lewis Clifford* [so *Walsingam* calls him] came from the *Queen*; as saith Mr. *James* (who, it seems, was a true Friend and Favourer of *Wickliff*) and entring in amongst them, commanded them that they should not proceed to any *Definitive Sentence* against him; at whose words they were so amazed, that they desisted their purpose, and so by this special *Providence*, he escaped *their Clutches*. The *Citizens* of *London* were also (as the *Story* saith) very zealous for his *Deliverance*; whose coming off in that manner, tended very much to *spread* and *promote* his *Reputation* and *Doctrine*. The Death also of P. *Greg.* and the Schism that so long attended the Chair by the Anti-Popes, *viz.* for 39 years, made much for the furtherance of the *Truth*, and not a little for his *preservation*, though the Endeavours of his Enemies at home, were incessant against him; as Mr. *Fox* in his first Vol. *p.* 565, *&c.*

An earth quake.

After this, the Archbishop summons another Convocation, *June* 11, 1382, in the *Black-Friers, London*, to adjudge him and his Sect; at which instant, was that terrible Earthquake mentioned in the Chron. of St. *Albons*; and of which *Wickliff* also takes notice in his Writings; which made them all astonished, doubting whereto it should tend, much discouraging them in their work. *Fox.* p. 570.

Afterwards fresh Persecution was stirred up by the Archbishop, who procured the King's Letter to the *Vice-Chancelor* of *Oxford* against him

him and many of his *Adherents* and Associates, and who so hotly pursues several of them, that some did recant; of whom mention is made of *Nicholas Hereford*, a Learned man, and *Philip Repington*, after a Bishop in the next King's time, and a great *Persecuter*. One *Jo. Ashton* withstood ('tis said) all their fury, and was delivered from them by the *Londoners*, who broke into their *Conclave*, and took him from them by *force*; who approved themselves such Friends and Favourers of the *Lollards*, That, as the History of S. *Albons* saith of them, *that they neither believed in God, nor in the Traditions of their Fore-fathers, but were sustainers of the* Lollards, *depravers of Religion, and withholders of Tithes.*

Some recant.

Londoners friends to the Lollards.

And thereupon, the Bishops complaining to the King against them; they were several ways vexed and punished; *viz.* By altering their Form of Government, removing their *Mayor* and *Sheriffs from them*, and setting a *Warden* or *Governor* over them; and removing the *Terms* and Courts of Judicature from *London* to *York*.

Government of the City changed.

After this, the Bishops summoned *Wickliff* again, and *designed*, by some that were to lay wait for him, to take away his *Life*; whereupon, he either concealed himself, or withdrew for some time into *Bohemia*, (as some say) though in that time he writes a Letter to the *King*, another to the *Pope*, and returns after to *England*, and dies peaceably in his own House at *Litterworth* in *Leicestershire*, Anno 1387.

Wickliffs Death.

Forty five years after his Death, he was Condemned and Sentenced by the Council of *Constance* to be taken up out of his *Grave*, and *burnt* for an *Heretick*, and his *Books* to be all *burnt* that could be found in any place; and which was performed accordingly; most of his *Books* were *burnt* at *Prague* in *Bohemia*, and many at *Oxford*, and his *Bones* took up and burnt at *Litterworth* by the Priests and Suffragans. *Fox*, Part 1. p. 655.

Bones burnt 45 years after.

Concerning whom, you may please to take that most remarkable Testimonial given by the University of *Oxford*, 19 years after his Death, Recorded by Mr. *Fox*, p. 585, from its Original; but by whom procured, not mentioned; *viz.*

The great Testimony given to Wickliff *by the University of* Oxford.

THat the special good Will and Care we bear to John Wickliff *sometime Child of this University, moving and stirring in us, we do with one Mind, Voice and Testimony, witness all his Conditions and Doings throughout his whole Life, to have been most sincere and commendable; whose honest Manners and Conditions, Profoundness of Learning, and most redolent Renown and Fame, we desire the more earnestly to be notified and known unto all the faithful; for that we understand the maturity and ripeness*

Great learning.

ripeness of his Conversation, his diligent Labours and Travels, to tend to the Praise of God, the help and safeguard of others, and the profit of the Church.

Wherefore we signifie by these Presents, That his Conversation, even from his youth, unto the time of his Death, was so prais-worthy and honest, that never at any time was there any spot or suspition noised of him; but in his Answering, Reading, Preaching and Determining, he behaved himself laudably, and as a stout and valiant Champion of the Faith, vanquishing by the force of the Scripture, all such who by their wilful begging, blasphemed and slandered Christs Religion, &c. And who amongst all the rest of the University, had written in Logick, Philosophy, Divinity, Morals, and the Speculative Art, without Peer.

Exempl. Piety.

A great Opposer of Begging Friars.

The knowledge of all which we desire to testifie and deliver forth, to the intent that the Fame and Renown of this Doctor may be the more evident, and had in reputation amongst them into whose hands these present Letters Testimonial shall come.

In Witness whereof, we have caused these our Letters Testimonial to be Sealed with our Common Seal, at Oxford, *in our Convocation-House, the* 5th *of* Octob. *in the Year of our Lord* 1406.

This Wonderful Testimony was the more to be admired, being given forth in the time of hot Persecution under *Henry* the Fourth.

And

And further, for the better preservation of the Memory of this great man, take some brief Account of his Life, as it was worthily collected by Mr. *James*, out of several Authors, and put in the end of his Apology for *Jo. Wickliff*, vix.

Jo. Wickliffe's *Life by Mr.* James.

THis John Wickliff, saith he, *was born in the North, where unto this day some of his Name and Family* (as I understand) *do yet remain*; *brought up in* Merton-Colledge *in* Oxford, *where before him were the Famous* Bacon, Burly, Scotus, Occham, Perrham, Bradwardine, and others: *This* Jo. Wickliff *nothing inferior to any of them, either in quickness of Apprehension, sharpness of Wit, shortness of Delivery, greatness of Industry, stoutness of Courage, and variety of all kind of good Learning; and above them all, in a full knowledge of the Truth of the Gospel, and constant defence of the same, unto the end; amidst so many Troubles, Vexations, Accusations, Imputations, and Calumniations; so many Denunciations, Excommunications, Anathema's and Curses solemnly pronounced against him, at* London, *and at* Oxford, *by Archbishops, Bishops, and Popes, so that he was never free from their Curses, which God* (evermore blessed be his Name) *turned into Blessings; as may appear by the Sequel of his Life and Doctrine. He was beloved*

His learning and Parts.

His persecutions

beloved of all good men for his good Life, and greatly admired of his greatest Adversaries, for his Learning and Knowledge both in Divinity and Humanity. He wrote so many Volumes in both, as it is almost incredible. He had a great hand in making those Laws and Statutes that came forth in the time of Edw. the third, and Rich. the second, to bridle the insolency of the Church of Rome: As the Stat. of *Præmunire* against *Provisors* and *Begging Friers*. He stoutly defended and maintained the Civil Jurisdiction against the Ecclesiastical, by the Laws of this Nation, wherein he was excellently versed. And for this reason he was by Edw. 3. sent Ambassador into Foreign parts, and by K. Ri. 2. consulted at home. *Beloved of all good men*

He was not so much hated of the Clergy, but he was as much favoured by the State Temporal; he was openly defended by K. Edw. and that Noble Duke of Lancaster; and secretly abetted by K. Richard, notwithstanding he shewed him but little countenance outwardly. *Favour'd by Prin.*

Twice was he convented before the Bishops, and thrice summoned to appear; the first time he escaped by the Duke, the second time by means of a Messenger that came from the Queen; the third time he voluntarily absented himself, because he knew the Bishops had plotted his Death by the way, devising the means, and encouraging men thereunto. *Great deliverance.*

Notwithstanding all their Devices and Plots, he lived a long time without Death, Bonds, Banishment, or Imprisonment, writing, teaching and preaching openly in their Schools and Synagogues, drawing both Prince and People, *Through unwearid pains and diligence preserved to miracle*

Scho-

Great success in his Ministry.

Scholars and others, and all the world almost after him: He began to defend his Opinions when he was very young, and continued till he was very old, constantly retaining and maintaining the same, some few excepted, which he reformed and refined more and more as he grew in years and knowledge.

He began to be famous 1360, *and died in the year of Grace* 1387, *in high favour with God and men.*

Friers malice after his death.

In his Life-time I find but one or two that wrote against him, who demeaned themselves very respectively to him; but after his Death, many, I may say, the whole Host and Rest of Monks and Friers began to prey most cowardly upon his dead Corps, disgorging their Gall and Bitterness both against his Person and Doctrine. Thus far Mr. *Thomas James.*

And would it not be a worthy and excellent Work for some judicious Head and Hand, to gather his several Pieces, that in several places, and Libraries are dispersed, either in this Nation, or other parts, where they may be heard of, in Manuscript, or otherwise, and put both the Latin and old English Copies into English, for publick use and benefit, who may well be stiled our English Apostle, who was so eminently raised up by God (and preserved even to miracle) to be such a choice Instrument to revive and maintain the Truths of the Gospel in those days of Antichristian Darkness and Ignorance?

After

After him, we meet in this King's days, with several of his Friends and Brethren that were sorely persecuted for *Lollards*, as *William Swindbury*, *Walter Brute*, and others; concerning whom, the Bishop of *Hereford* gives this Account in his Process, *viz.* That the *Lollards* were execrable *Offenders, and did preach openly things that were Heretical and blasphemous, contrary to the Sacred Canons and Decrees of the Fathers, expounding the Scripture as the Letter sounded, as did the* Donatists *of old*. Fox. *Vol.* 1. p. 608. *Persecut. of Lollar.* *Lollards & Donatists alike*

At this time a notable Letter was written and published by the *Lollards*: In the Name of *Lucifer* Prince of Darkness, to the persecuting Prelates; mentioned at large by Mr. *Fox*. Much like a late piece called *A Dialogue betwixt the Pope and the Devil.* *Lucifers Letter to the Prelates.*

Pope *Boniface* the 9th. gives forth his Bull against the *Lollards*; upon which the King grants his Commission to apprehend and imprison some of the chief of them. *Fox*, p. 658. *Popes Bull against Lollards.*

Though the Persecuters were cruel, fierce, and severe, to their abilities, so far as their bounds extended, yet no Law as yet being obtained that reached to life, none were as yet put to death for Religion.

Queen *Anne*, the Wife of *Richard* 2. was a *Bohemian*, Sister to the King of *Bohemia*, who brought many of the *Bohemian* or *Waldensian* Profession over with her, and who, 'tis supposed, carried and conveyed so many of *Wickliffe's* Works to *Prague*; by the means whereof, so much Light and Truth was promoted *Q. Anne a Friend to the Lollards.*

moted in those Parts, and sealed to with so much Blood. This good *Queen* was a great Friend to *Wickliff*, and had the New Testament in the English Tongue.

Lollard's *Conclus.* A Book of Conclusions for Reformation was exhibited to the Parliament by the *Lollards*, and set upon the Door of *Pauls* and other publick places, the 18th year of the K. *Fox*, p. 662.

In H. 4th In the Reign of *Hen.* the 4th were *cruel* and *bloody Laws* made against the *Lollards*; one particularly, for the *Burning* of *William Sawtry* for that *Heresie*. And another General Statute reaching the whole Party; called the *Statute ex Officio*, or *de Hæretico comburendo*, for the burning of Hereticks, made *Anno secundo H.* 4. *c.* 15. Revived after by *Q. Mary*; and which was past at the particular instance of the *Clergy*; and therefore thus entred into the *Rolls*, *Petitio Cleri contra Hæreticos*, The Petition of the Priests against the Hereticks. Which *Interest* the King did the rather gratifie herein, that they might the better *strengthen* him in his *Usurpation*. By which Statute it was that so much *Christian Blood* was afterwards *shed*; whereby the *Lay-Preachers* were to be *seized*, *viz.* those that preached without *Orders* and *Licence*; and against the Doctrine and *Sacraments* of the *Church* of *Rome*, with all their *Followers* and *Adherents* for *Hereticks*; and in case of *Obstinacy*, (being convicted by their *Ordinary*) to be delivered to the *Secular Powers* to be *burnt alive*, and which was severely executed both in this *King*'s Reign, and in several *Kings* and *Queens* after him.

The Stat. for burning of Heret.

And

And for the better discovering of the *Lollards*, there were several *Articles* that the *Inquisitors* were to examine the *Suspected* upon: And amongst which, the 12th *Article* is this, *viz.* **Whether an Infant dying unbaptized can be saved?** Which the *Lollards*, as you have heard always asserted in opposition to the Popes Decree, that enjoyned Infants Baptism to save them, and that without it, no Salvation; as you have heard. And therefore *Walsingam*, (as saith the *Dutch Martyrol.* fol. 774.) tells us, that one Sir *L. Clifford*, an Apostate *Lollard*, (*viz.* He that was, as you have heard, so great a Friend to *Wickliff* in the former Kings time) did discover to the Archbishop of *Canterbury*, **That the Lollards would not baptize their new-born Children.** Item, *Si haberet puerum modo natum non Baptizaretur.*

Articles for discovery of Lollards

Lollards deny Inf. Baptism.

Several *Lollards* were, upon the *Statute* aforesaid, sorely persecuted, and some put to *death*; amongst whom, that eminent *Servant* and *Martyr* of Jesus Christ, *William Sautry*, was the *Proto-Martyr*, or first in this *Nation*, that suffered that *Death*; and after him *John Badby*, &c. *Fox* Act. and Monum. Printed 1632, *Part* 1. p. 682; 685, 687, 727.

Lollards burnt.

In the time of *H.* 5. were several *Lollards* burnt upon the former *Statute* at *Tyburn* in St. *Giles's* Fields, *London*, *viz.* 36 men in *Jan.* 1413, and that eminent *Champion* for the *Truth*, the Lord *Cobham*, or Sr. *Jo. Oldcastle* 3 years after, and *Jo. Claydon*, and *Richard Turming*, they were tied up in *Chains* upon the *Gallows*, and Fires after made under them,

In H. 5. The Lord Cobham and 38 more hanged and burnt for Lollard.

to

Whence the Gallows called Tyburn.

to burn them; and from thence that place of Execution (saith Mr. *Fuller* upon this Subject, in the time of *H.* 5. in his *Eccles. Hist.*) was called *Tyburn.*

Fox. Mart. *p.* 775, 840, 842.

In *H.* 6.

In the 6th year of the Reign and Age of *H.* 6. Anno 1428, There was a Warrant directed to the Keeper of the Castle of *Colchester*, for the *apprehending William White*, *William Northampton*, and *Thomas Setling* (who had been Priests, but then faithful Preachers of the Gospel) and others they called *Lollards*: Upon which, there were in *Norfolk* and *Suffolk* apprehended in four years space one hundred and twenty *Lollards*, men and women; whose Names Mr. *Fox* gives you a List of, & who suffered very hard things; though some upon Trial *Recanted*; *William White*, Father *Abraham* of *Colchester*, and *John Waden*, were burnt at *Norwich* in *Sept.* 1428. With an Account of the Articles that they and their fellow-*Lollards* were charged with; and for the Defence thereof, they laid down their Lives; which you may take as followeth.

Divers Lollards *martyr'd*

The Lollards 22 Tenets.

Lollards *deny Inf. Baptism, Tithes,* &c.

1. That they slighted Infants-Baptism; which they called slighting of *Baptism* it self, [because to them in those days it was the *Principal*, if not the only *Baptism*] in their saying, That the Children of the baptized Believers, needed not be baptized, and that if they died without Baptism, they might be saved. 2. That the Ministers of the Gospel should not be maintained by Tithes. 3. That Marriage did consist in the declaration of the mutual

mutual consent betwixt the man and the woman; and that it was no Sacrament, nor to be performed by a Priest in the Church. 4. Against Auricular Confession. 5. Against Transubstantiation. 6. For the Liberty of Lay-preaching; and that because every Christian man being a Priest, might, if he was able, preach God's Word. 7. Against keeping of Lent. 8. That the Pope is Antichrist, and the Prelates are his Disciples, and that they have no power of binding and loosing. 9. Against Holy-days. 10. That the Popes Ecclesiastical Censures and Excommunications are not to be regarded. 11. For Priests Marriages. 12. Against common swearing. 13. Against Pilgrimages. 14. Against Crucifixes, Images, and Image-worship. 15. Against Holy water. 16. Against *Thomas Becket's* Saintship. 17. Against worshipping of Relicks, Shrines, or dead mens Bones. 18. Against Dedications and Holiness of Places for Worship. 19. Against Praying to Saints and Angels. 20. That Bells and Ringing in the Churches were Ordered for no other purpose than to fill the Priests Purses. 21. That all Popish, Ecclesiastical Precepts and Injunctions were to be withstood. 22. That the Elect were only to be esteemed the Church-Catholick.

In which Profession they did so generally agree as their uniform Faith, that whatsoever one did hold herein, all others did maintain the same. Lollards unanim. herein.

It is true, Mr. *Fox* saith, That he did suppose that the *Papists* did *slander* them in the two

first; not so well considering that they were not only the *Tenets* of *Wickliffe* himself, but of their *Forefathers* the *Waldenses*, as you have heard.

The Dutch Martyrol. l. 2. p. 582, 583. col. 1. *Fox* Act. and Monum. p. 867, 868, 869.

Lollards burnt. In this Kings Reign, *Anno* 1431, were also burnt for *Lollards*, *Richard Hoveden*, and *Anno* 1439, *Richard Wich.* Fox. p. 918, 919.

In the time of Edw. 4. *Jo. Goose burnt.* In *Edw.* the 4th's time, *An.* 1473, one *John Goose*, or our English *John Hus*; *Hus* being *Goose* in the German Tongue, was burnt for a *Lollard*, p. 939.

In the time of Hen. 7, 8 *Lollar. burnt.* In the time of *Henry* 7th, *Anno* 1494. *Joan Boughton*, the Lady *Young*'s Mother, and one *Barbam*, were burnt. *Anno* 1506, *William Tylsworth*, *Tho. Chaw*, *Lawr. Gest*, *James Morden*, *Tho. Bernard* at *Amersham*, were burnt; and *Tho. Norris* at *Norwich*.

In the time of H. 8. *divers Lollards burnt.* In the time of *Henry* the Eighth, *An.* 1511, *Jo. Brown* burnt; 1512, *William* and *James Seely*, and *Jo. Brewster* burnt; 1514, *Jo. Hunn* murdered in the *Lollards*-Tower; 1519, *Tho. Man*, *Jo. Tewksby* burnt, and divers others, *&c.*

Again,

In the time of *Henry* the Eighth, in the year 1538, seven *Dutch* Anabaptists that came over with *Anne* of *Cleve*, were apprehended and imprisoned; of whom five bore the Faggot, and recanted, and two of them, a Man and a Woman,

Woman, were burnt in *Smithfield*, Strows *Chron.* 576.

And again, in the time of *Henry* Eight, 1535. Twenty two *Anabaptists* were apprehended, and ten of them put to death. *Fox*, Acts and Monum. *vol.* 2. *p.* 315.

And again, in the 30th year of *H.* 8. An. 1539. Sixteen men and fifteen women were banished for opposing *Infants Baptism*, who going to *Delf* in *Holland* were there pursued and prosecuted before the Magistrate for Anabaptists, and put to death for the same; the men beheaded, and women drowned: twenty eight persons of the same perswasion having been put to death for the same Crime the year before. *Dutch Martyrol.* l. 2. p. 123.

In the third year of *Edw.* 6. 1549, Those Anabaptists, who in the former King's time kept close, did now appear and publish their Doctrines: To prevent the growth whereof, several of the chiefest of them were convented the second of *April* in *Paul's* Church before the Bishop of *Canterbury* and *Westminster*, Dr. *Cox*, Dr. *May*, Dr. *Cole*, &c. And being convicted, some were dismissed with admonition, and some sentenced to bear the Faggot at *Paul's* Cross. *Pet. Heylin*, History of Reformation. *p.* 73. *In Edw. 6th time*

In Queen *Mary's* time, about the year 1557, we find Anabaptists imprisoned, giving the following grounds against Infants-Baptism, *viz.* 1. Because Antiscriptural. 2. Because commanded by the Pope. 3. Because Christ commanded Teaching to go before Baptism, *Fox*, Acts and Monum. *vol.* 3. p. 606. *In Q. M. time.*

In Queen *Elizabeth's* time, in the year 1575, A Congregation of *Anabaptists* were taken at their Meeting within *Algate*, twenty seven of whom were imprisoned, and of them four recanted, two were burnt in *Smithfield*, and the rest were banished, *Stows* Chron. p. 676.

In the 16th year of King *James*, 1618, That excellent *Dutch* Piece, called *A very plain and well-grounded Treatise* concerning Baptism, that with so much Authority both from Scripture and Antiquity, proves the baptizing of Believers, and disproves that of Infants, was printed in *English*.

Since when (especially in the last 30 or 40 years) many have been the Conferences that have past, and many the Treatises that have been written *Pro* and *Con* upon that Subject, and many have been the Sufferings both in old and new *England*, that people of that perswasion have undergone, whereby such Light hath broken forth therein, that not only very many Learned men have been convinced thereof, but very many Congregations of *Baptists* have been, and are daily gathered in that good old way of the Lord, that hath so long lain under so much obloquy and reproach, and been buried under so much Antichristian Rubbish in these Nations.

Having thus carried you through the *Waldensian* Story, and the Witness born by them to this *Great Truth*, both in their *Confessions* of *Faith*, the particular Witness of their *Eminent men*, and the more *General Witness* by the whole *People*, with the *Footsteps* we find thereof in the several *Countries* where they have heretofore

tofore *imprinted* it, both in *Germany*, *Switzerland*, *Holland*, *Flanders*, *Hungary*, *Poland*, and *England*.

It remains that I give you an Account of some *Objections* that are usually *brought* in contradiction to what hath been said of this People, out of *Perin*, who tells us of some of their Confessions that do own and assert *Infants-Baptism*, and upon which Mr. *Baxter* and *others* do bear themselves very *high*, that these former are all *mistaken Stories*: And of which I shall give you a particular *Account*, as you may find *them* in that Translation of *Perin* by *Lenard*, and a a candid Return to each of them. *Objections answered about contrary-Confessions.*

The Passages referred to by Mr. *Baxter* and others, are principally four; which you may take as followeth, with distinct Answers to each of them; and which, because so much stress is laid upon them, I beg the Readers Patience, to be the more particular in them.

The First is the *Confession* of *Faith* that 'tis said the *Waldenses* of *Bohemia* presented to their King *Ladislaus*, Anno 1508; and afterwards to *Ferdinand*, Anno 1535, hinted at, *l.* 1. *c.* 9. p. 121, but at large in *Morland*; where, in the 12th *Article*, they say, That they *teach*, That Children are to be baptized unto Salvation, and to be consecrated to Christ, according to his Word, *Suffer little Children*, &c. In answer whereto, we need to say nothing but what is contained in the very Title it self; saying, that they were falsly called *Waldenses*, justifying *Object.* 1. *The Confession to K.* Ladisl. *not by the* Waldenses

themselves from that aspersion, being not of their Tenets; which you may take in their own words, *viz. Lo petit tropel de la Christians appella per falce nom falsa ment panvers O Valdes.* *Ostander* tells us, That the Professors there were a mixt people; some that only separated from *Rome* in the business of the Cup; called the *Calixtines*. The other the *Hussites*, that went farther than they; and the *Thaborites*, that were more *thorow* for *Reformation*; and more especially did comprehend those they called the *Brethren* or *Picards*; many of whom did oppose the Baptism of Infants; but the other two, and the greatest part of the Professors in that Nation did own it, as appears by this their Profession; which doth not at all weaken our Assertion; for I presume *it will not* be *denied*, that all the 45 *Colledges* belonging to *Bohemia* and *Moravia*, containing many thousands, were of another perswasion; this being of so late a Date as the sixteenth *Century*.

Three sorts of Professors in Bohemia.

Obj. 2. The Second is contained in that 17th Article brought by *George Morel*, as it was confirmed by them of *Switzerland* and *Germany*, to whom he was sent by the *Waldenses* of *Provence*; and which was so well approved of by them upon his Return, *Anno* 1530, and so signed and swore to by the *Waldenses* of *Piedmont*, *Anno* 1535. Which Article we find to be as followeth; *viz.*

Art. XVII. *Touching the matter of the Sacraments, it hath been concluded by the Holy Scripture, That we have but two Sacramental*

Signs.

Signs, the which Christ hath left unto us: The one is Baptism, the other is the Eucharist, which we receive to shew what our perseverance in the Faith is; As we have promised when we were baptized being little ones. L. 2. c. 4. p. 60, 61. out of *Morels Memoirs.*

Answ. Concerning which last Clause [being little ones] it is to be considered when this was made, by whom, and why. *Answ.*

As to which, It appears that this was by the *Waldenses* in *Provence*, &c. that were now in a very *declining* condition, and had so *turned aside*, that about this time, many of them could satisfie themselves to go to *Mass*, and other *Antichristian Abominations*, to save themselves; provided they kept their hearts right with God; as appears by *Oecolampad.* his Letter to them, so sharply reproving them for such Prevarications; when it was that *George Morel*, and *Peter Masson* were sent to those begun Reformers in *Switzerland* and *Germany*, for their advice; and who returned to them with Books and Letters, and these 17 Articles confirmed by them: And of which Transaction, for our better information, Mr. *Fox* gives this following Account in his Second *Volum.* p. 186, *viz.* *L. 2 C 8. p. 11.*

That these two *Messengers* came in the year 1530, to *confer* with the *Wise* and *Learned* Ministers of the *Churches* in *Switzerland* and *Germany*, in the *Doctrine* of the *Gospel*, and to know the whole *Form* and *Manner* which these Churches *used* in the *Service* and *Worship of God*; and particularly, to know their Advice upon *The end of the Message.*

certain Points which they were not resolved in.

With whom to confer. That after the Conference had with the chiefest, of the Church of God, namely, with *Oecolampadius* at *Basil*, *Bucer* and *Capito* at *Stratsburg*, and *Hallerus* at *Berne*; they returned back, and that by the way, *Peter* was *taken* at *Dyon* by the Inquisition; but that *George* got safe with his *Books* and *Letters* to *Mirindall*, which he brought with him from the *Churches* in *Germany*, and declared to his Brethren all the parts of his *Commission*, and opened to them how many and great *Errors* they were in, and which their *Old Ministers*, *Old Barbs* whom they called *Barbes* or *Uncles* had brought *reproacht* them *into*, leading them from the right way of *True Religion*.

The Mystery unfolded. Where, by honest *John Fox*, you meet with the whole Truth of the Story, that will set us at rights herein, and reconcile this seeming difficulty, *viz.* That in this *declin'd* state, having left so much their *former Zeal* and *Principles*, and got some *Learned men* to be their *New Teachers*, they send for *Advice*, and to make a *Conjunction* and *Association* with them of the New *Reformation*, and who now found them upon the new *Bottom* they themselves *began upon*, and which this little *Clause* in the close of the Articles doth effectually do; and *When Waldens. declined.* upon which they have been ever since; being one therein with the *Huganots* in *France*, and Protestants in *Germany* to this day.

For what was the *Point* that they were not resolvd in, that their *Advice* must be *sought about*? (surely this very thing about *Infants-Baptism*). What was that *Error* their old *Barbs* had

had brought them into, so turning them from the right way of Religion? surely this very thing; for all the rest of the *Articles* were every bit of them according to the Doctrine of their *Old Barbes*. What was it that would make the *Conjunction* with them of the *Reformation*? Why this very *thing*, concerning which they of *Switzerland* did so hotly contend with their Godly Brethren; that nothing but *Bonds*, *Confiscation* of *Goods*, nay *Death* it self, could compensate such an *Error* as the denying of *Infants-Baptism*, as you have before, *p.* 260, 261. Though if our *Dutch* Story be true, both *Oecolampadius*, *Bucer* and *Capito*, yea *Zwinglius* himself, were all at first upon those substantial *Grounds* opposing it; as *p.* 262, *viz.* Because the Scripture neither *commands* it, nor any *Scripture-Instance* warrants it, and that Faith and Repentance ought always to precede it: But how they quit this hold so to persecute those that received it, we find not.

Now therefore to make up this *Conjunction*, must this be *foisted* into their *Articles*, how *impertinent* and *nonsensical* soever; for therefore they must say they do receive the *Lord's Supper* to shew their *perseverance* in that *Faith* which they had promised when *baptized* in their *Infancy*. But pray you what *Promise* is it which an *Infant* is capable to make either respecting *Faith* or *Perseverance* therein? For as to *themselves*, none can *affirm* it; and as to *Gossips* or *Sureties*, (which it is true, by reason of Childrens *incapacities* to *promise* for themselves, and the necessity of a *Promise* to be made in Baptism, were by the Pope ordain-

The Assertion nonsensical.

ed

ed as you have heard) to *promise* for them, we suppose were too Antichristian to be *admitted*, either by our new or old Reformers. And therefore to speak here of Childrens promising, is no less dissonant to their former Principles, than to known Reason and common Sence.

Confirms not weakens the Assertion.

And doth not this *censuring* their old *Barbs*, (those eminent Worthies) as their *Misleaders* into *Error* and *Falshood*, upon their signing of these Articles, which in all things, but that only, did so fully agree to the *Doctrines* they all along *taught* them, give a substantial ground to *conclude* that this of *Infants-Baptism*, the only thing *altered*, was the *Error intended*. And then nothing could be a greater *confirmation* to the *Truth* we have *affirmed*, *viz.* That for so many *Ages* before, their *Ancient Barbes* did only *baptize* the Adult, and reject that of *Infants*, so positively enjoined by the Popish Canons and Decrees, and for which they *suffered* such hard things.

Obj. 3. Another is mentioned in the First Book, Part 3. c. 6. p. 43. under this Head, *viz.* *What the* Waldenses *and* Albigenses *have believed and taught touching the Sacraments.* And in the Conclusion 'tis said, **And for this cause it is that we present our Children in Baptism, which they ought to do to whom the Children are nearest.** And from whence it is concluded that the *Waldenses* were of old for this Practice.

Answ. In Answer whereto, that you may the better understand how this new *Doctrine* was rackt

on

on by their new Doctors to their old Confessions, though indeed so *contradictious* thereto, we shall give you a brief *Account* of what they say respecting the *Sacraments* in general, and that of *Baptism* in particular; *viz.*

First, Concerning a *Sacrament* in general, they give the following *Definition*; *viz.* That *a Sacrament is a Sign of a holy thing, which by God's Grace is wrought in the Soul of a Believer, by the preaching of the Gospel*: And of *which, but two in number*, viz. One *by Water*; the other *by Nourishment, Bread and Wine.* *What a Sacrament signs, and in whom a Sign. Two only.*

2. As to Baptism in particular, they say, That *Baptism is a washing with water of the River or Fountain, in the Name of the Father, Son, and Spirit; to the end that by the means of God's Grace, participation of Christ, and renewing of the Holy Spirit, (viz. in those that have a lively Faith in their hearts) the Sins of the Baptized may be pardoned, and they received into Grace and promised Salvation.* *The Matter, Form, End and Subject of Baptism.*

And, *That the Baptism wherewith they are baptized, is the same wherewith it pleased our Saviour himself to be baptized to fulfil all Righteousness, and the same wherewith he commanded his Apostles to be baptized.*

And, *That Baptism in it self, by the deed done, maketh the Party never the better; as appears in the example of* Simon Magus. *Works not Grace in it self.*

And, *That it is administred in the Congregation of the Faithful, to the end that he who is received into the Church, should be reputed and held of all for a Christian Brother, that all may pray for him that he may be a Christian in heart, as outwardly so esteemed.* *Receives into the Church.*

And

And then is this *Clause* annexed in the *Conclusion* of it; (but by *whom*, or *how*, properly is left to judgment) *viz.* And for this cause it is that we present our Children in Baptism, *which they* ought to do to whom the Children are nearest.

Inf. Bapt. opposeth former Confessions

Upon which, in the first place, let it be *remarked*, That all the rest of the *Confession* but this suits not only with the Scripture, but so well with their old Confessions; but this *latter* with *neither*, bespeaking it of the same *Mould* and Piece with the former we have spoken of before.

And in the next place, we shall observe to you how little it agrees either with the *Definition* here given of a *Sacrament* in general, or of *Baptism* in particular.

No Coherence with the rest of the Confes.

It is said, *And for this Cause it is that we present our Children* in *Baptism*. But for what *Cause* we beseech you? Is it that the *Sacrament* may be a *Sign* of a holy thing to the *Infants*, having as Believers, through the Grace of God, been made partakers *thereof*, by the *preaching of the Gospel?* No surely, that is not to be *imagined* from those that the Scripture, as well as known Experience, tells us, have not so much understanding in common things,

Children know nothing.

as to know their right hand from their left, *Jon.* 4. 11.

Or *Secondly*, Is it because they having *a lively Faith* in their hearts, by the *Grace of God*, participation of *Christ*, and renewing of the

Holy

Holy Spirit, they might therefore be *washed* with the *Water* of the *Fountain* or *River* in the Name of the *Father*, *Son*, and *Holy Spirit*, that they may have Remission of sins, Grace and Salvation?

No surely, this cannot be the *Cause* why the Children are presented to Baptism, that are so far from being *capable* to testifie *Faith* or *Repentance*, that they know *neither good nor evil*, as the Scripture tells us, *Deut.* 1. 39. And to do it to work Grace in them by the Deed done, as ordained of old, is already renounced as Popish and Antichristian.

Or *Thirdly*, Is it that in Obedience to *Christ's Command* and *Example*, they might thereby fulfil *Righteousness*? Surely no; that can no wise be said of them that must be wholly passive, being no way capable to express the least activity in any Service for Christ, or any Act of *Righteousness* in his Worship. *Can put forth no Act of Righteous.*

Or *Fourthly*, That they may hereby be received into the Church, and as Christian Brethren, partake of the Benefits thereof? No, by no means; for that would as much oppose Reason and Scripture, as contradict that former Confession of Faith founded upon both; as you have it, *l.* 1. *c.* 13. *p.* 62. and as before mentioned, *p.* 239. *viz. That by Baptism the Believers are received into the Holy Congregation of the People of God, there* protesting *and* declaring openly our Faith and Amendment of Life; so that by this *Confession*, none but those that are able to declare *Faith* and *Repentance* *Not capable of Ch. Membersh.*

pentance openly in the *Congregation*, are either capable of *Baptism*, or fit to be admitted visible Members into the Church of God, so fully agreeing with the Scripture-precept, and Example, as you have heard at large; and which so undoubtedly excludes all *Infants* through their *utter incapacity* so to do.

Whereby you may fully understand how *inconsistent* such a practice here *insinuated* (in this latter Clause) is to the *declared* nature of the *Ordinance*, and all their former *Confessions* about it; by which you may judge how these things came to be *foisted* into their Confessions, in this their defection by their new Masters.

Obj. 4. The Fourth and last is mentioned in *l.* 1. *c.* 4. p. 15. Where, among the *Calumnies* that *Perin* undertakes to *wipe* off, that of denying *Infants-Baptism* (as laid to their charge) is one, and which he doth out of a Book called the *Spiritual Almanack*, p. 45. *viz.*

That *the* Waldenses *being constrained for some certain hundred years to suffer their Children to be baptized by the Priests of the Church of* Rome, *they deferred the doing thereof as long as they could possible, because they had in detestation those Humane Inventions which were added to that holy Sacrament; which they held to be the pollution thereof.*

And forasmuch as their Pastors which they called Barbs, *were many times abroad, and employed in the service of the Church, they could not have the Sacrament of Baptism administred to the Infants by their own Ministers.*

And

And for this cause they kept them long from Baptism; which the Priests perceiving, and taking notice of, charged them thereupon with this Imposture, which not only the Adversaries have believed, but others also, who have well approved of their Life and Faith in all other Parts.

Answ. From which ill-told *Story*, may not every body see that hath but half an *eye*, that what is here said, is so far from wiping off that which he calls the *Calumnie*, that it fixes it altogether; and *substantially* confirms what hath been before asserted *about it*. *Confirms, not removes.*

For is it not fully owned that for many *hundred years* Parents did use to defer the baptizing of their Children? First, Because their *Barbs* or *Pastors*, that he saith should have done it, were absent in the Service of the *Churches* abroad. And Secondly, That those *Popish Priests* that in their absence should do it, performed it with such humane inventions *added* to it (which they had in such detestation) that they therefore so long deferred and kept them from Baptism; that gave the *Priests* occasion to complain against *them*, and charge them *herewith*; so that if neither the *Popish Priests* did it, nor their own Ministers, then surely it was not *done*. But in contradiction to themselves, 'tis said they were constrained to suffer them to *baptize* them. What! against their Consciences? being so *courageous*, *zealous* and *faithful* a People? That is improbable; but that they did it not, is clear; because, as confest, they complain and raise the report that should have done it. And as to that other

Reason

Reason assigned why it was deferred, *viz.* From the *absence* of their *Barbs*, is a Mistake: What were they always *absent*? What, many hundred years *absent*? Not to be imagined; for as you'l find, though they were *careful* to send out *Evangelists* to preach the *Gospel* to others, yet they never left themselves *destitute* of *Pastors* to administer all the *Ordinances* amongst themselves. And therefore if this for so many hundred years had been adjudged such an Ordinance of Christ, they had not wanted Administrators amongst themselves; for Charity begins at home. And as concerning the disposing their Ministers both at home and abroad, you'l see more particularly in their following History. And therefore had not Mr. *Morel*, (the supposed Author of the *Spiritual Almanack*, and the prime Instrument, that, as before, had defil'd them herein) better have said nothing at all than so much to so little purpose; yea, so much against himself?

Thus you have all these Objections answered, and the truth of the former Assertions vindicated, that do maintain that the old *Waldenses* were Defenders of Believers, and Impugners of Infants-Baptism, as by their old Confessions of Faith, and Practice, their eminent Sufferings for the same, in so many Ages and Countries, is by great Authority confirmed to us.

And as for these Quotations out of *Perin*, they amount only to thus much, *viz.* That in the beginning of the Sixteenth Century, there were some Confessions that did own Infants-Baptism,

Baptism, but nothing (no, not one word that I can meet with) of any elder Date. About which time also, as it is manifest, they made a great defection from their former Principles and Integrities, and have too much gendred since into the formalities of the *Hugonots*.

Neither would I be thought to assert such a universal Harmony amongst the *Waldenses* in this thing, but that 'tis possible there might be some difference amongst some of them, even in this particular; as there were many differences betwixt the *Calvinists* and *Lutherans*; but I profess to you ingenuously amongst all my search, excepting these two Passages of so late a Date, I find none.

And I must confess I cannot think it reasonable, that any of them that lived up to their Principles, could embrace such a thing; for they were so zealously exact, none more for the Letter of the Scriptures, founding all thereon, and rejecting whatever they found not contained therein; whereas this practice by Confession of all sides is not to be found in the Letter of the Scripture, and none more severe rejecters of Traditions, especially Popish Traditions, whereof this is such a principal one.

Thus have we gone through the *Waldensian* Story and Witness; evidencing a concurring Testimony to this great Truth from first to last.

By all which you see by plentiful Evidence, that Christ hath not been without his Witnesses in every Age, not only to defend & assert the true, but to impugn, and to reject (yea, even to Death it self) the false Baptism. Insomuch that we are not left without good Testimony of a Series *The Succession of Believers Baptism.*

of Succession, that by God's Providence hath been kept afoot, of this Great Ordinance of Believers-Baptism even since the first times.

The Miscarriages of the German *Anabaptists examined, and the reproach from them reflected upon that way removed.*

Lastly, It will be meet to say something of the *Munster*-Business, and the *German* Anabaptists; about whose Miscarriages in *Luther's* time, so much hath been reflected upon the whole Party ever since.

Respecting which, I shall say these few things following, *viz.* That take it for granted, that things were so as to matter of Fact, that many Anabaptists did prove so horribly *wicked*, as *Spanhemius*, *Sleidan*, *Osiander*, and others do *report*; yet how *unreasonable* and *uncharitable* would it be to *render* all the people either in those times, or since, to be *such persons* also; and to judge an *Error* in the *Principle* from the *Error* in *Conversation* of some that have *profest* it; for by the same Rule may not the purest State of the Church, both in the Old and New Testament, be censured and judged, who had their *Chora's*, *Judas's*, and *Diotrophes's* amongst them? But that others that owned that Principle, were men of another Spirit, both in that as well as former and latter times, you have most ample and authentick Testimony from their greatest Enemies; witness that honourable Character that *Rainerius* the bloody Inquisitor gives of them in those days, of those in *France*. *Cassander*, *Belarmine*, and *Baronius*, of those in *Germany*, Mr. *Baxter* himself, one of their severest Enemies in these Nations, yet hath done himself and his Opposites that *Right* as to witness to the Innocency of their *Conversation*; which

Anabaptists well reported of

which you may please to read in his own words, in his Book called *The Defence of the Princip. of Love*, p. 7. *viz.* That *Anabaptists* are *Godly men, that differ from us in a Point so difficult, that many of the Papists and Prelatists have maintained, that it is not determined in Scripture, but dependeth upon the Tradition of the Church. And I know as good and sober men of that mind, as of theirs that are most against them: and that I once motioned Terms of Concord to the Anabaptists, and was in as hopeful a way for peace with them as with most others.* And *in his late large Book called* A Christian Directory, *he is pleased to say*, p. 827. *That Anabaptists may not only be admitted to Church-Communion, but may be tolerated in their Practice also.* 1. *Because they agree with us in all Points absolutely necessary to Communion.* 2. *That the Ancient Christians had liberty either to baptize, or to let them stay till Age, as they thought best. And therefore* Tertullian *and* Nazianzen *speak against haste: And* Augustine, *and many Children of Christian Parents were baptized at Age*; [and if so, what greater Argument against Apostolical Tradition.] *And*, 3. *That the Controversie is of so great difficulty, that if in all such Cases none that differ be tolerated, we may not live together in the World or Church, but endlesly excommunicate or persecute one another.*

But in the next place I think it will not be unnecessary, being upon this Point, to give you some account from the best *Authors*, of the Matter of *Fact* it self, that has occasioned so

much *Blunder* in the world; concerning which, you must understand there are *two things* especially reflected upon, *viz.* First, Those many *Insurrections* and Disturbances that happened in *Isuria* and *Swevia* by times, for the space of 22 years, *viz.* from 1502, to 1525, called The *Clowns* or *Rusticks War*; wherein *Munzer* and several other Anabaptists were concerned in *Luther's* time.

The Rusticks War.

And the other, those horrible things that are spoken of to have been in the City of *Munster* in *Westphalia*, from the year 1532, to 1536, by *John a Leyden*, *Matthias*, *Gnipperdoling*, &c.

As to that of the Clowns *War*, I find in *Baronius's* his Annals, that in the year 1502, there was a Conspiracy of Husbandmen against the Bishops and Canons, which was called the *Rustick League*; which began from two Rusticks: of which Conspiracy, the principal Article was, That they should *shake off* every *Yoke* and in *imitation* of the *Helvetians*, should recover their *Liberty*. Which Beginnings, saith *Ostander*, Cent. 16. p. 34, were the *Præludium* of that great *Sedition* of the *Rusticks*, which was in its vigour, 1525.

Baronius.

Gnodolius, In his History of the *Rusticks* in *Germany*, in the year 1525, l. 1. saith. That in *Swevia*, where they first began, they did openly signifie, that they were not *Gospellers*, nor did flow together for the *Gospels sake*; but because of *Exactions*. The first *Boors* that rose, were against Count *Lypsius*; to whom, after an infinite number of *Rusticks* did joyn themselves, crying up *Gospel-Liberty*, as well

Gnodol.

Upon the account of Civil and Religious Liberty.

well as Civil; in both which they were so oppreſt by their Lords and Biſhops, (which *Spanhemius* himſelf, in his *Diatribe Hiſtorica*, refers to *Luther*'s Book of *Chriſtian-Liberty*, as the occaſion taken by them.)

Biſhop *Jewel*, In Defence of the Apology of the Church of *England*, Part 4. Chap 1. Diviſ. 1. to *Harding*, in his upbraiding the Reformation; ſaying, What became of the Hundred Thouſand *Boors* of *Germany*, conſumed by the Sword of the Nobility for that their Sedition and Rebellion? anſwers him thus; The *Boors* of *Germany*, of whom you ſpeak, for the *greateſt part*, were *Adverſaries* unto *Luther*, and underſtood no part of the Goſpel; but conſpired together, as they ſaid, againſt the Cruelty and Tyranny of their Lords; as they had done 22 years before in the Conſpiracy called *Liga Sotularia*; the Partners of which Conſpiracy, had for their Word *The Virgin Mary*; and in honour of her, were bound to ſay five *Ave-Maries* every day; And touching thoſe latter Rebels, *Luther* wrote againſt them. It is true, *Munzer* was a baſe man in *Thuringia*, and ſtirr'd up the People, diſpoſed to Tumults, by reaſon of *Oppreſſion*. B. *Jewel.* *Papiſts as well as Proteſtan. engaged in the Ruſtick War*

Oſiander gives us, in the 16th *Century*, p. 36, 37, *&c.* the twelve Demands of the *Ruſticks*, comprehending their *Civil* and *Spiritual Liberties*; wherein People of all perſwaſions concerned themſelves; which was no other than their Neighbours, the *Switzers*, had ſucceſſfully undertaken before them: And had *Geneva*, where they did the like, or any o-

Oſiander

the famous men amongst the *Cantons*, miscarried in their Attempt, they and their Religion too might have fallen under as much Obloquy, as the chiefest of those people did in their defeat, which the Papists you find nevertheless do reflect upon the whole Reformation, and that upon as good grounds as the Protestants have since reflected upon the *Anabaptists*, because there were some of their perswasion concerned in that Attempt for Freedom.

The first rise of the troubles in Munster.

And as to the other at *Munster*, in 1532, *&c.* It is manifest both by *Spanhemius* and *Osiander*, that the first stirs in that City, was about the *Protestant Reformation*, the Synod siding with Mr. *Rotomon*, and others of the Ministers against the Papists, and their Bishop and Canons that opposed them to Arms, and this before the coming in of *Jo. Mathias*, and *Jo. Becold* of *Leyden*: In the latter part of the Siege, (as they say) monstrous wickedness and villany, by horrid Pride, Tyranny, and Luxury in their Communities, was perpetrated by them.

Good ground to question the Munster *Stories Written either by inveterate Papists,*

Though I must needs say, as to the truth thereof, there is good ground to doubt.

First, Because the things are either written by the malicious Papists, their old mortal Enemies, and who have said as bad things of *Luther* and *Calvin* themselves, representing them no less Monsters and Devils than these poor People; just as they used to deal with the *Waldenses* of old, whereof Dr. *Usher* gives us a large account in the State of the Church; or

Or envious Protest.

else by some of their most inveterate Enemies, the Protestants, who were willing to take up and improve such reports, to blast not only the whole

whole party of the Anabaptists, but their Principles also; against whom they so vehemently contended. And alas! how far good men may be transported by prejudice or malice in this kind, we need not go far for Instances: For if Mr. *Edwards*, in his *Gangrene*, be to be believed (which it may be, other Nations do that have got it) what Monsters of men hath he represented the Independants and Anabaptists to be: Or Mr. *Baxter* himself to be credited in that horrid Calumnie of the Anabaptists, baptizing naked in these Countries, mentioned *p.* 134. What unnatural Brutes would they be esteemed? by which we may guess, if matter of Fact cannot better be told amongst our selves at home, what may we expect of it abroad at such a distance?

Because of the Community of Goods that they always held.

And besides, There was secondly, another thing by which people in all Ages took an occasion to *miss-represent* this people; which was found amongst them at *Munster*, and that was, that Community of Goods, casting their Estates into one common Stock; which, saith *Hornbeck*, in his *Summa Controversiarum*, p. 334. was the first thing that *Becaldus* and *Gerardus* endeavoured amongst them in the year 1533, and was the same thing that *Osiander* tells us *Munzerius* did in *Mulhusium* in *Thuringia* in the Rustick Tumults, 1524, and no other than the *Waldenses* did so much practise of old in their Communities, and their Disciples do to this day, both in *Poland*, *Hungaria*, *Transilvania*, and many parts in *Germany*, living in Colledges in that very way, as you have heard; and will understand more

thereof in the Historical part; and which Custom they observed, partly out of Conveniency, and partly out of Conscience, respecting the Example, *Acts* 4. 34. And from hence they took occasion to reproach the *Waldenses* of old, as though, with their Stocks and Food, they had their Women in Common too; and from hence also I perswade my self much of this Clamour of the *Munster*-Business did arise.

But though it should be taken for granted, that some *Anabaptists* in *Germany*, did turn *Ranters*, and were given up to such desperate Courses, as reported of them; can that justly be reflected upon the Principle, and upon the Innocent in other Parts of the World, that hate and abhor all such ways and courses?

It is true, those called the Ministers in *Holland*, the Followers of *Meno-Symonis* and *Theodoricus*, were so scandalized at it, whether from any Reality that was in the Report, or at the odious slander that was raised upon the same, that ever since they have run another Extream; refusing the bearing of Arms both Offensive and Defensive, or taking of Oaths, or bearing any Rule, Office or Government in the Common-wealth; lest they should seem in the least to abet such Principles charged upon them in *Munster*.

And in as much as the Ancient *Britains*, and the *Waldenses* have so large a share in this Witness; we think it not inconvenient to joyn the History of the Antiquity and Purity of their Christianity hereto.

THE

THE

History of *Christianity*

AMONGST THE

Ancient Britains:

DISCOVERING

The Antiquity, Purity and Progress thereof;

With their great Sufferings for the same by Popish, Antichristian Tyranny and Cruelty.

THE Ancient *Britains* and *Waldenses*, having born so early and so large a part among the eminent and faithful Witnesses that have stood up for *Christ* and his Truths, against *Antichrist* and his Abominations, I conceive, it may neither be unseasonable, nor altogether unacceptable, to give you a brief *Historical* Account of their *Christianity*, from our best and most approved Authors; whereby it may be manifested, That the Gospel, and the Truths thereof, did flourish in Power and Purity in these *Western* parts of the World, as received from the purest times,

times, and were so far from being beholden to the *Romish* Harlot for Gospel-Light and Truth, as she lyingly and vain-gloriously boasteth; saying, *Where was your Religion, Ministry, Churches, Ordinances, before* Luther? That she hath all along not only been the abominable Corrupter and Contaminater of the *Gospel*, and all the parts thereof; but the malicious and murderous Persecuter of all that have sincerely embraced and professed the same: A Consideration not unworthy the present juncture, wherein so much of her poysonous infection is so afresh cast about; and which you'l find is no small *Antidote* and *Preservative* the Worthy *Usher* prescribes against it, in his excellent Piece, called *The Succession and State of the Church*; renouncing any the least Succession from *Whorish Rome*; but from these faithful Churches.

The Filthiness of whose *Fornications*, shall in due time be more and more detected: and that however she may dream of sitting still as a Queen, and as the Lady and Mistress of the Nations, yet must she certainly fall, both Mother and Daughter, those that help, and those that are holpen; yea, as a Mill-stone into the Sea; for strong is the Lord God that will judge her: When that *Doxology*, Rev. 19. 1, 2. must be sung by *all the Servants of God, that fear his Name, both small and great*, Allelujah; *Salvation, and Glory, and Honour, and Power, unto the Lord our God; for true and righteous are his Judgments; for he hath judged the Great* Whore, *who did corrupt the Earth with her Fornications; and hath avenged the Blood of his*

his Servants at her hand, Amen, Allelujah.

The *First* we begin with is our *Countrey-men*, the Ancient *Britains*; concerning whom little is to be found from their own *Writers*, either before, or some *Ages* after *Christ*, who either through Ignorance or Sloth, wrote nothing, or if they did, were by the *Revolutions* of time devoured. *Of the Britains.*

The most we find is from Strangers, especially the *Romans*, their first Conquerors: Whose *Writings* tell us what a *Barbarous*, *Salvage People* they found them, with their *Naked Bodies*, and *Painted Skins* (from whence, as *Speed* saith, their Name of *Britains* came, *viz.* from Brit, *Paint*, and Tain, a *Region*). And so inhumane, that they offered *Man's Flesh* in their *Sacrifices*, and kept their *Women* in *Common*: But afterwards, as the *Gospel* came and prevailed amongst them, they cast away their *Heathenish* Abominations; and which was so sincerely embraced by them, and took such deep *Rooting* amongst them, that they became *Instrumental*, in several Ages, to *Convert* and *Conquer* their Conquerors to it; *viz.* both *Romans*, *Saxons*, *Danes*, and *Normans*. *Why called Britains.*

Of the *Gospels* first Entrance and Progress, we have the following Account from the best Authors we meet with; *viz.* The *First* I shall mention, giving any Account hereof, is our Countrey-man *Gildas*, called by *Baleus*, *Bodonicus*, or *Sapiens*, the best and most Authentick of all the Ancient *Britain*-Historians, who (in his Book called *De Victoriâ Aurelii Ambrosii*)

brosii) affirmeth, *That* Britain *received the* Gospel *under* Tiberius *the Emperor, under whom* Christ *suffered*; *and that many* Evangelists *were sent from the* Apostles *themselves into this Nation, and that they came first out of* France, *about the Year* 63, *and who were the first Planters of the Gospel in this Nation.* And again, in his Book called *De Excidio Britanniæ*, saith, *That the Precepts of Christ, though they were received but lukewarmly of the Inhabitants in general, yet they remained entirely with some, less sincerely with others until the* Ninth *year of the Persecution under* Diocletian *the Emperor, which was about* 290, *in the Third* Century.

Eleutherius's *Epist. to King* Lucius.

Out of an Ancient Book of the *Antiquities of England* (as Mr. *Fox*, p. 139, *Part* 1. tells us) we find the Epistle of *Eleutherius* written to *Lucius*, the King of *Britain*, Anno 169. [in answer to his] recorded; By which we understand, *That* Lucius *had embraced the Faith of Christ*; *who wrote, it seems, to* Eleutherius, *for the* Roman *Laws to govern by: who in his said* Epistle, *as you may read at large, you have to this purpose*; viz. *You have received, through Gods Mercy, in the Realm of* Britany, *the Law and Faith of* Christ; *you have with you within the Realm, both the parts of the* Scriptures; *out of them, by God's Grace, with the Council of your Realm, take ye a Law, and by that Law, through God's sufferance, rule your Kingdom of* Britain, *&c.*

Tertul. *Tertullian*, in his Book *contra* Judæos; *There are places of the* Britains (saith he) *which were unaccessible to the* Romans, *but yet subdued to Christ.*

Origen,

Origen, in his *Fourth Hom.* on *Ezek.* saith, *The Power of God our Saviour is even with them which in* Britain *are divided from the World.* *Origen.*

Magdeburg. *Cent.* 3. *c.* 2. *p.* 6. *We doubt not to affirm, That the Churches of the Island of* Britain, *did also remain in this Age.* *Magdeb.*

Balæus, Cent. 1. *fol.* 37. saith, *That the* British *Churches received the* Nicene *Confession of Faith against the* Arrians; *whence it was that* Basil, Chrysostome, *and others of the* Greek *Fathers make such frequent and great mention of the* British *Isles, their reception of the Gospel, and the divine sence they had of the power thereof, that the Churches also were exactly constituted according to Christ's Pattern.* *Balæus.*

Jeffery of *Monmouth*, in his Book, *De Britannorum Gestis*, l. 8. c. 4. tells us, That *in the Countrey of the* Britains, *Christianity flourished, which never decayed, even from the* Apostles *time; amongst whom*, saith he, *was the Preaching of the Gospel, sincere Doctrine, and living Faith, and such Form of Worship, as was delivered to the Churches by the Apostles themselves; and that they, even to Death it self, withstood the* Romish *Rites and Ceremonies; and that about the year* 448, *the* English Saxons *began to possess* Britany; *and that about* 593, *they having made a compleat Conquest of the* Britains, *began to settle their* Heptarchy; *that in* 596, Gregory, *Bishop of* Rome, *sent* Austin *the Monk into* England, *to bring the* Saxons *into a Conformity to the Church of* Rome: *For as long as the* British *Churches possessed the Countrey, they kept themselves sound in the Faith, and pure in the Worship, Order, and Discipline* *J. Monm.*

of

of Chriſt, as it was delivered to them from the Apoſtles, or their Evangeliſts.

That they were great oppoſers of the Church of *Rome*, the ancient Bard *Talieſſyn*, in his *Welſh* Verſes, recorded in the Chronicle of *Wales*, p. 254, and tranſlated by *Fuller* in his *Eccleſiaſtical Hiſtory*, Book 1. doth teſtifie, *viz.*

Wo be to the Prieſt yborne,
That will not cleanly weed his Corne,
And preach his Flock among.
Wo be to that Shepherd, I ſay,
That will not watch his Fold alway,
As to his Office doth belong.
Wo be to him that doth not keep
From Romiſh *Wolves his Sheep,*
With Staff and Weapon ſtrong.

That about the beginning of the *Seventh* Century, *Auſtin* endeavoured to reduce the *Britains*, as well as the *Saxons*, to a conformity with the Church of *Rome*; at which time, the old *Britains* were principally in *Wales*, where *Bangor* on the North, and *Cair-Leon* on the South, were the *two* principal Seats, both for *Learning* and *Religion*: In *Bangor* was a Colledge containing 2100 Chriſtians, who dedicated themſelves to the Lord, to ſerve him in the Miniſtry, as they became capable; to whom was attributed the Name of the *Monks* of *Bangor*. Yet did they no ways accord with the Popiſh *Monks* of that, or the following Age; for they were not reduced to any *Eccleſiaſtical* Order; but were for the moſt part, *Laymen*, who laboured with *their hands*, married, and

and *followed their Callings*; only some of them, whose Spirits the Lord fitted and *inclined* to his more immediate Service, devoted themselves to the study of the *Scriptures*, and other holy Exercises, in order to the work of the Ministry: Who sent forth many useful Instruments, *Fuller*, l. 1. p. 40. *Balæus*, Cent. 1. c. 70. Many of whom *Austin* got to a Council he kept about *Worcestershire*; where he propounded to them the embracing the *Romish* Rites, and to join with him in Preaching and Administring in their way; which they refused. Then, as *Rob. Fabian* in his Fifth Part, *c.* 119. *fol.* 125. tells us, *He said to them, Since you will not assent to my Hests generally, assent you to me specially in* three *things: The* First *in your keeping* Easter-*Day in the Form and Time as it is ordered. The* Second, *That you give Christendom to Children. And the* Third, *That you Preach to the* Saxons, *as I have exhorted you. And all the other Debate, I shall suffer you to amend and reform amongst your selves. But,* saith he, *they would not thereof. To whom then* Austin *said, That if they would not take peace with their Brethren, they should receive war with their Enemies: And if they disdained to preach with them the way of Life to the* English *Nation, they should suffer by their hands the revenge of Death: And which* Austin *accomplished accordingly, by bringing the* Saxons *upon them, to their utter ruine. And thereupon,* saith *Fabian, that Faith that had endured in* Britain, *for near* 400 *years, became near extinct throughout the Land.* Fabian.

An

An Account of the Destruction of that famous Monastery of *Bangor*, and those worthy *Christians* inhabiting the same, you have thus briefly from *Humphrey Lloyd*, the learned *Welsh* Antiquary, in his *Breviary* of *Britain*, p. 70, 71. as followeth;

Humph. Lloyd.

In Denbigh-shire, saith he, *near the Castle of* Holt, *is seen the Rubbish and Reliques of the Monastery of* Bangor, *while the Glory of the* Britains *flourished; In the same were* 2100 Monks, *very well ordered and learned, divided into* seven *parts, daily serving God; amongst whom those that were simple and unlearned, by their handy-labour, provided Meat, and Drink, and Apparel for the Learned, and such as applied themselves to their Studies; and if any thing was remaining, they divided it unto the Poor. That Place sent forth* (saith he) *many* hundred *of excellently well-learned Men; amongst whom it also vomited forth to the World,* Pelagius. *And afterwards, by the Envy and Malice of* Austin, *that arrogant Monk, and the most cruel execution of his Minister* Ethelfred, *those worthy men were destroyed, the whole House, from the very Foundation, together with their* Library *(more precious than Gold) was razed down, and demolished by Fire and Sword.*

And hence it is manifest, that this bloody Massacre of those Glorious Witnesses of Christ did arise from their Christian Courage and Zeal against those Antichristian Impositions of the Romish *Church.*

THE

THE History of *Christianity* AMONGST THE Ancient Waldenses.

THe other *Historical* Account we are to give you, is that of the *Waldenses*, that eminent and famous Christian People, who have not only given so large a Testimony to the Truth before-treated; but by the Learned *Usher*, and many of our *Protestant*-Writers, are owned to have been the True Church, and from whom the *Protestants* do derive, in opposition to the *Papacy*: Concerning whom, the better to preserve the savour of their precious Memory, *Of the* Waldenses.

We shall observe in their *Story*, this following Method, *viz.*

1. Give you an account of their several Names they are known by in *History*. 2. Their *Original* and *Antiquity*. 3. Their excellent and worthy Conversations, as testified by their greatest Enemies. 4. The Progress and Success of the Gospel in their hands, and the Methods thereof. 5. Their Faithful Witness against, and great Sufferings under *Antichrist*, as I have collected them out of the best *Historians*, both of their own and others. Though

as to their own Records (as *Perin* and *Morland* inform us) the *Papists* have used no small industry to raze and obliterate, as they have had the opportunity; though in spite of their utmost malice of that kind, Providence hath preserved something amongst themselves.

Their Names in Story.

First, As to the Names, by which they are known and distinguished in *History*, you will find to be various; *viz.* Sometimes from the Places and Countries of their Abode; sometimes from their Men of Name; sometimes from Reproach and Slander.

1. From the places of Abode.

1. From the Places of their Abode; therefore call'd **Lyonists**, or the poor People of *Lyons*; from that City or County of *Lyons* in *France*. **Albigenses**, from the City of *Albi* in *Languedock*: **Tholouzians**, from the City *Tholouse* in the same Province; **Arletenses**, from the City *Arles*, the Chief Seat of the Kings of *Burgundy* in *Provence*; **Picards** from *Picardy*; **Lumbards**, from *Lumbardy* in *Italy*; **Gazars**, either from a City so called in *Languedock*, or from the word of disgrace, signifying *Execrable*.

2. From their principal Leaders.

Sometimes by some of their *Principal Leaders*; as **Waldenses**, as many suppose, from one *Waldo* a Citizen of *Lyons*; though others suppose upon another account, because they were so called long before his time; as appears by the Book of *Claudius Seiscelius*, a Counsellor to *Charles* the Great, in the 8th *Century*, who mentions them by that Name, in his Book *adverſ. Waldenſes*; who, though a good man, and in many things holding with them, yet in some

ſome things againſt them, which was 260 years before *Waldo*'s time.

Sometimes they are called **Beringarians**, from the famous *Beringarius*, one of their *Barbs*, or Elders; ſometimes **Petro-Bruſſians**, from that worthy Martyr *Peter Bruis*; ſometimes **Arnoldiſts**, from *Arnold*, another eminent *Barb* and *Martyr*; ſometimes **Henericans**, from *Henericus*; ſometimes **Joſephiſts**, from *Joſeph*; **Lollards**, from *Lollard*, another of their eminent *Barbs*. *Beringarius.*

Sometimes by *Nick-Names*, or terms of Diſgrace, *viz.* The **Apoſtolici**, or the *Apoſtolick men*; the **Cathari**, or *Puritans*, the old name of Reproach, by which the *Novatians* and *Donatiſts* were called in the Fourth Century. **Perfectioniſts**, becauſe they preſt after Holineſs. **Publicanos**, becauſe they ſaid they were ſent to publiſh the Goſpel. The **Fratracilli**, or the *Little Brethren*; and **Fraticelli**, viz. *Shifting-Companions*. **Paſſagenes**, from their *Itinerant* Preachings. **Credentes**, the *Believers*. The **Humiliati**, the *Humble men*. The **Bon-homes**, the *good men*. **Siccars**, *Cut-purſes*. **Gazars**, *Execrable*. **Turlupins**, becauſe, like *Wolves*, they inhabited Woods, Caves, and Mountains. 3. *From Nick-names.*

Sometimes from ſlanderous, lying Reflections. As,

The **Paterines**, as though they only worſhipped the *Father*; but refuſed to adore the *Son*; becauſe they would not fall down to the *Hoſt*, nor give reverence to their *Breaden* God. And from like reaſon alſo *Arrians*, as denying thereby the Divinity of Chriſt. **Manichees**;

because they denied the Civil Magistrates Authority to depend upon the *Popes*, as men asserting therefore *two* Principles. **Deniers of Baptism**, because they denied that of *Baptism of Infants*; and their Inventions to be Christ's Ordinance. **Denyers of Marriage**, because they disowned that to be one of the *Sacraments*; and that many of their *Barbs* lived single Lives.

Secondly, As to their *Original* and *Antiquity*; which you will find to be very ancient.

The Antiquity of their Christianity.

Eusebius tells us in his *Ecclesiastical History, Lib.5. p.74.* That *there were Churches of them in those parts of* France, *under* Antoninus Verus, *the Emperor*, An. 179. Recording there a large Epistle written by them; and as a Preamble thereto, he makes this following Inscription, *Of the Martyrdom of Saints, and Cruel Persecution in* France, *under* Anton. Verus *the Emperor.*

It was the Countrey of France, *wherein the Theatre of this Wrestling, before-mentioned, lay; whose chief Cities and most frequented, in respect of the rest in the same Region, are* Lyons *and* Vienna; *by both which Cities the River* Rhodonus *doth run, compassing that whole Countrey: The holy Churches there sent their Letter touching their* Martyrs, *unto the Churches throughout* Asia *and* Phrygia, *making relation of their Affairs, after this manner;*

The Servants of Christ inhabiting Vienna *and* Lyons, *Cities of* France, *unto the*

the Brethren throughout Aſia *and* Phry-gia, *having with us the ſame Faith and Hope of Redemption; Peace and Grace, and Glory from God the Father, and Chriſt Jeſus our Lord, be multiplied.*

Which excellent Epiſtle they mention at large, and which alſo you may read in the Book of *Martyrs.*

In the Preface to the *French* Bible, and the *firſt* that ever was Printed, they ſay, *That they have alwaies had the full enjoyment of that heavenly Truth, contained in the* Holy Scriptures, *ever ſince they were enriched with the ſame by the* Apoſtles *themſelves, having in fair* Manuſcripts *preſerved the entire* Bible *in their Native Tongue, from Generation to Generation,* Morl. Hiſt. *p.* 14. *Morland*

Rainerius, one of their grand Perſecutors, and chief *Inquiſitor,* in the time of Pope *Innocent* the *Third,* in the *Thirteenth Century,* gives this account of their Antiquity: *Among all the* Sects, *which are, or ever were, there is none more pernicious to the Church of God than that of the* Poor People *of* Lyons. *Rainer.*

Firſt, *Becauſe it is of a longer duration; ſome ſay it hath remained from the time of* Pope Sylveſter; *ſome from the time of the* Apoſtles.

Theodore Belvedre, another of the *Popiſh* Miſſionaries, ſaith, That *that Religion* (which he calls Hereſie) *hath been alwayes in the Val-*

leys of Angrogna, in his Book *De Pro. Fide*, pag. 37.

Beza. *Beza* affirms in his Book called *Historie des Homes Illustres*, *That the* Waldenses *were so called from their abode in the Valleys and straighter parts of the* Alpes, *where they had for a long time retired themselves, and one may say, they were the Reliques of the Pure, Primitive, Christian Churches: Some of them were called,* The Poor Men of Lyons, *who, as some men have judged, had for their Head a Merchant of* Lyons, *named* John, *and sirnamed* Waldo; *but herein they abuse themselves, because on the contrary, this* John *was so named, being one of the* Waldenses.

Scultet. *The* Waldenses *in their Letter to* Oecolampadius *affirm, That their Churches had continued down in constant* Succession from the *Apostles* times; so *Scultetus Anal.* in *Anno* 1530. p. 295.

Beza. *Beza*, as *Peter Perin*, c. 6. tells us, *That the Seed of the most ancient Christian Church that was, hath been most miraculously preserved in the midst of the Darkness and Errors which have been hatcht by Satan in these latter times.* And farther tells us, *That* Constance *upon the* Revelation, *sheweth, that the Reformation of the Church in the* West *parts of the World, began in* France; *and that from their Source it spred it self through the rest of* Europe.

Of their Conversation. In the next place you have some account of their Conversation, given by their Enemies themselves.

Rainerius,

Rainerius, *the* Inquiſitor *aforeſaid, ſaith thus of them, That whereas all others procure horror by their Blaſphemies againſt God, this of the* Lyoniſts *hath a greater appearance of Piety, inaſmuch as they live uprightly before men, and put their truſt in God in all things, and obſerve all the* Aricles *of the* Creed; *only they blaſpheme the Church of God, and hold it in contempt, and therein they are eaſily believed of the People.* Rainer.

And again *Jacob de Riberia*, Secretary to the King of *France*, in his Collections of *Tholouſe*, hath theſe words, *viz. The* Waldenſes, *or* Lugdenſes *have continued a long time; the* firſt *place they lived in was in* Narbone *in* France, *and in the Dioceſs of* Albie, *&c. who diſputed of Religion more ſubtilly than all others: were after admitted by the Prieſts to teach publickly, not for that they approved their Opinion, but becauſe they were not comparable to them in Wit. In ſo great honour was the* Sect *of theſe men, that they were both exempted from all Charges and Impoſitions, and obtained more benefit by the* Wills *and* Teſtaments *of the Dead than the Prieſts: A man would not hurt his Enemy, if he ſhould meet him upon the way, accompanied with one of theſe Hereticks; inſomuch that the ſafety of all men ſeemed to conſiſt in their Protection.* Du Pleſſis *Myſt. Iniquit.* p. 331. Riberia.

Amongſt the Rules and Directions *Rainerius* gives to diſcover theſe Hereticks by (as he calls them) theſe are written by him, as you will

find them in the *Bib. Pat.* Printed at *Paris*, 1624.

Reiner. *Heretick*s, saith he, *are known by Words and Manners; They are in Manners composed and modest, no pride in Apparel, because they are therein neither costly nor sordid. They transact their affairs without lying, fraud, and swearing, being most upon Handicraft-Trades: Yea, their* Doctors *or* Teachers *are* Weavers *and* Shoomakers, *who do not multiply Riches, but content themselves with necessary things: These* Lyonists *are very chaste and temperate both in Meats and Drinks, who neither haunt* Taverns *or* Stews; *They do much curb their Passions, they are always either working, teaching, or learning,* &c. *very frequent in their Assemblies and Worships,* &c. *They are very modest and precise in their words, avoiding Scurrility, Detraction, Levity and Falshood. Neither will they say so much as* Verily, Truly, *nor such like, as bordering too much upon Swearing, as they conceive; but they usually say,* Yea *and* Nay.

Claudius. *Claudius*, Archbishop of *Turin*, in his Treatise against the *Waldenses*, gives this Testimony of them, *That as touching their Lives and Manners, they have been alwaies sound and unreprovable, without reproach or scandal amongst men, giving themselves, to their power, to the observation of the Commandments of God.* Perins Hist. p. 40.

Baronius *The Cardinal* Baronius *attributeth to the* Waldenses *of* Tholouse *the Title of Good men, and that they were a peaceable people,* Baron. Tom. 12. An. 1176. p. 835. However, he elsewhere

elsewhere (saith *Perin*) imputeth unto them sundry Crimes, and that very falsly.

Bernard de Girand, Lord of *Haillan*, saith in his *Hist. of* France, *Lib.* 10. *The* Waldenses *have been charged with wicked things they are not guilty of*; *because*, saith he, *they stirred the Popes and great men of the World to hate them for the Liberty of their Speech, which they used in condemning the Vices and dissolute behaviour of Princes and Ecclesiastical persons.* *Lord of* Haillou.

Viret, lib. 4. c. 13. p. 249. speaks of the *Waldenses*, as followeth; *Viret.*

The Papists, saith he, *have imposed great Crimes, and that very wrongfully, upon those Ancient, Faithful People, commonly called* Waldenses, *or the poor People of* Lyons, *whose Doctrine makes appear, That the* Pope *is* Antichrist, *and that his Doctrine is nothing else but* Humane Traditions, *contrary to the Doctrine of* Christ Jesus; *For which cause also, they have dealt against them, as the Ancient* Paynims *did against the* Christians; *accusing them that they killed their own Children in their Assemblies.*

Many more Evidences might be brought from their Enemies, who have been enforced by the force of Truth it self, to give most honourable Reports of them: But let this suffice.

The next thing we shall acquaint you with, is the great Progress and Success of their Doctrine,

Bul-

Bullinger *Bullinger* tells us, *That not only throughout* France, *but* Italy, Germany, Poland, Bohemia, *and other Countries and Kingdoms of the World, the* Waldenses *have made profession of the Gospel of* Christ Jesus. Bulling. *in the Preface to his Sermons.*

Reiner. *Rainerius* saith, *That another thing that makes this* Sect *more considerable than all others, is, because it is more general; For there is not any Countrey almost whereinto this* Sect *hath not crept.*

M. Par. *Math. Paris* saith, in his History of the Life of *Henry* the Third in the year 1223. *That the* Waldenses *had goodly Churches in* Bulgaria, Croatia, Dalmatia *and* Hungaria.

Merel. *George Marel* in his *Memorials*, p. 54. asserts, *That notwithstanding all the bloody Persecutions that attended the* Waldenses, *That in the Year* 1160, *there was in those days above* eight hundred thousand *Persons, that made Profession of the Faith of the* Waldenses.

Sea of History. The Sea of Histories tells us, *That in the* Year 1315, *there was in the County of* Passau, *and about* Bohemia, *to the number of* fourscore thousand *Persons, that made Profession of the Faith of the* Waldenses.

Poplenir *Le Sieur de Popelinere* hath set down in his History, *That the Religion of the* Waldenses *hath spred it self almost in all Parts of* Europe; *even amongst the* Polonians, *&c. And that after the*

the Year 1100 *they have always ſowed their Doctrine, little differing from that of the Modern* Proteſtants; *and maugre all the Powers and Potentates that have oppoſed themſelves againſt them, they have defended it to this day.*

Rainerius ſaith, *That in his time there were Churches of them in* Conſtantinople, Philadelphia, Sclavonia, Bulgaria and Digonicia, *and in* Albania, Lombardy, Milain, *and in* Romagnia, Venice, Florence, *&c.* *Rainerus*

Vignier ſaith, That *after the Perſecution of* Picardy, *they were diſperſed abroad in* Livonia *and* Sarmatia. *Vignier.*

Trithemius recounts, That *they confeſſed in thoſe times, that the number of the* Waldenſes *was ſo great, that they could go from* Cologne *to* Milan, *and lodge themſelves with Hoſts of their* own *Profeſſion, and that they had* Signs *upon their Houſes and Gates, whereby they might know them.* *Trithem.*

In the Year 1200, They were in ſuch a manner multiplied, that they poſſeſt at home the Cities of *Tholouſe*, *Apamies*, *Montauban*, *Villimur*, St. *Antoin*, *Puech* Laurence, *Caſtres*, *Lambes*, *Carcaſonen*, *Beziers*, *Narbonne*, *Beaucaire*, *Avignien*, *Taraſcon*, the Count *Venicin*; in *Dauphine*, *Creſt*, *Arnaud*, and *Monteil Amar*. And had many great Lords who took part with them; as Earl *Raimand* of *Tholouſe*, and the Earl of *Foix*, the Vicount *Beziers*, *Gaſton* Lord of *Berne*, Earl of *Carmaine*, and

and Earl of *Brigor*; the Kings also of *Arragon* and *England* too, did many times defend their Cause, by reason of their Alliance with Earl *Raimand*. *Hologary* in the History of *France*.

The means used to propagate the Gospel.

The Means by which Truth came to be so propagated by them, were principally these; *First*, By the diligent care they had to instruct their Youth in the knowledge of the *Scriptures*, and to train them up in the Nurture, Fear, and Admonition of the Lord, as the Nurseries, Seminaries, and Seed-plots of Grace and Truth.

Secondly, The industrious Care and Pains they took, not only to beget Ministerial Abilities, but the due improvement made thereof, by those engaged therein, in all parts and places whither they were sent.

And *Thirdly*, By the violent Persecutions of them, whereby they came to be dispersed into most parts of the World, that old way, that Knowledge and Truth was propagated in in the *Primitive* Times.

1. *By diligently instructing the Youth.*

The *First* means blest for the encrease of Knowledge, was the Care and Pains they took in the *Catechizing* of their Youth, instructing them in the Knowledge of the Scriptures. *Perin* in his *Second* Book, p. 16. *And in this it was*, saith he, *that they have been blest of God above all* Christian *People throughout* Europe, *insomuch that their* Infants *were hardly weaned from their* Mothers *Breasts, but their* Parents *took a singular Care and diligence to instruct them in the* Christian *Faith and Doctrine, until they*

P. Perin.

were

were able to confound the Ancient and the Learned. And of which you have a very pregnant Inſtance out of *Veſſember*, in his Oration touching the *Waldenſes*, who tells us, *The Biſhop of* Cavaillon, *in the time of the great Perſecution againſt the* Waldenſes, *of* Merindal *in* Provence, *firſt ſent a* Monk *among them, to convert them; who returned ſo convinced himſelf, that he confeſſed, he had not ſo much profited in his whole life in the* Scriptures *as he had done in thoſe few days of Conference with them. The Biſhop not being ſatisfied with this Trial, ſent a Company of young* Doctors *that came lately from* Sorbon, *to confound them by the ſubtilty of their* Queſtions; *but one there was among the reſt, that ſaid at his return, with a loud voice, That he had learned more touching the* Doctrine *neceſſary to* Salvation, *in attending to the Anſwers of the little* Children *of the* Waldenſes *in their* Catechizings, *than in all the* Diſputations *of* Divinity *which he had ever heard in* Paris. *Then the* Biſhop *ſent for the* Children *themſelves, and cauſed them in the face of a great Aſſembly, to be interrogated, and to queſtion one with another, and which was done with that Grace and Gravity, and Underſtanding, that it was marvellous to hear; to the confounding the* Doctors *and* Learned men *then preſent.* The Story whereof you may read at large in *Fox Martyrol.* Lib. 2. p. 194.

And thus it was that every Family was as it were a Colledge, to inſtruct into the true Learning that maketh wiſe to Salvation, and furniſheth to every good Word and Work, and which was the Seed-plot to their Miniſtry.

Rai-

Rainer. *Rainerius* tells us, *That they had the* Old *and* New-Teſtament *in the* Vulgar *Tongue, and that they teach and learn it ſo well, That he had ſeen and heard*, he ſaid, *a Countrey-Clown recount all* Job *word for word; and divers others, that could perfectly deliver all the* New-Teſtament; *and that Men and Women, little and great, day and night ceaſe not to learn and to teach.*

2. *By improving their Miniſtry.* *Secondly*, As to the way of their Miniſtry; That ſpecial means appointed by God to beget Faith, and encreaſe Knowledge, you have it briefly ſet forth by *P. Perin*, as he had extracted it out of their ancient Manuſcripts, *viz. All thoſe who are to be received as* Paſtors *amongſt us, while they remain with their Brethren, are to intreat our People to receive them into the Miniſtry: as likewiſe that they would pleaſe to pray to God for them, that they may be made worthy of ſo great a Charge; and this they are to do, to give a Proof or Evidence of their Humility. We alſo appoint them their Lectures, and ſet them their Tasks, that they may get by heart, not only all the* N. Teſt. *but a great part of the* Old, viz. *The Writings of* Solomon, David, *and the* Prophets; *And afterwards, having a good* Teſtimonial, *and being well approved of, they are received with Impoſition* (or *laying on of Hands*) *and Preaching. He that is received the* laſt, *ought to do nothing without the permiſſion of him that was received before him; and in like ſort, the former ought to do nothing without the conſent of his* Aſſociate. *Our daily Food, and that Raiment wherewith we are covered, we have miniſtred*

stred and given to us freely, sufficient for us, by the good people whom we teach and instruct.

Their Ministers were called *Barbes*, or *Unkles*, as *Fox*, p. 186. Or as some suppose, because Bearded men, Elders, or Fathers. *Of these, some were married, to manifest thereby their approbation of the State of Matrimony; others kept themselves single, for Conveniencies sake, forasmuch as they were oft-times obliged to remove and shift their Habitations and Abodes; and as occasion required, to undertake long and tedious Voyages, for the propagating the Gospel in remote and far Countries; with whom they had a particular and constant Correspondence; namely, into* Bohemia, Germany, Calabria, *and* Lumbardy, *whither the aboveſaid* Barbes *went by turns as* Itineraries, *to visit their Brethren there, and to preach the Gospel of Christ amongst them; having not only Houses of their own to entertain their* Barbes, *but Schools also in divers Countries.* Vign. *Mem.* p. 15. *Vign.*

Those Barbes *who remained at home in the Valleys (besides their officiating and labouring in the Work of the* Ministry) *took upon them the disciplining and instructing of the Youth; especially those that were appointed for the* Ministry, *in* Grammar, Logick, Moral Philosophy *and* Divinity. *Moreover the greatest part of them gave themselves to the study of* Physick *and* Chirurgery, *and herein they excelled (as their Histories tell us) to admiration, thereby rendering themselves most able and skilful Physicians, both of Soul and Body. Others of them dealt in divers* Mechanick *Arts, in imitating of* Paul, *who was a Tent-maker; and* Christ *himself, who* *Morland*

was

was a Carpenter. *Once in the year they use to have a General* Meeting *in the Month of* September, *to treat of their Affairs.* Taken out of an Ancient *Italian* Manuscript, as you have it, *Morland's* Hist. *l.* 1. *c.* 8. *p.* 183.

Bucer. *Bucer*, p. 159. saith, *Besides* Ministers of the Word and Sacraments, *they have a certain* Colledge *of men excelling in Prudence and Gravity of Spirit, whose Office it is to admonish and correct Offending* Brethren, *to compose such as disagreed, and judge in their Causes.*

Morland And again, in *Morland's* Hist. *p.* 179. *Their Ministry were through God's Grace endued with excellent Spirits, and were for the most part, a Generation of humble, holy, and harmless men, of meek, peaceable, and quiet Tempers, exceeding painful in their* Calling, *and carefully watching over their Flock committed to their Charge; labouring faithfully in the Lord's Vineyard, and employing their whole Time and Talents for turning Souls unto Righteousness, which they did with much Labour, Watchings, and Fastings; by suffering many Buffetings, Stripes, and Imprisonments; yea, and many times by Death it self; sealing the Truths they Preached to others, with their own Blood; In sum, they were men mortified to all the Pomp, Glories, and Riches, to all the Pleasures, Honours, and Preferments that this World could afford them; having their Conversations as Strangers, Pilgrims, and Sojourners here below, conforming themselves, as near as they could, to the Scripture Pattern and Example of the Apostles, and proportionable*

thereto

thereto, were their Labours blest, and succeeded to admiration in all places where they came.

Perin, Hist. p. 16. *Their Pastors*, saith he, *did not only content themselves to exhort them on the* Sabbath-*days, but went all the Week to instruct them in their Villages*, Preaching *also in the Fields to the Keepers of the Flocks.*

The other way whereby the *Gospel* was thus promoted and spred, was by the great Sufferings and Persecutions that attended them, especially from the Twelfth Century downwards: For till then, as observed by *Fox*, *Usher*, and others; there was more Calmness and Serenity, Satan being as it were bound, as they conceived; and the reason thereof a Learned Pen observes to be, That *Antichrist* till about this time was not arrived to his ἀκμὴ, or perfect stature; having now attained as well a *Temporal* as *Spiritual* Soveraignty; his *Temporal* Advantages accrued most to him by the *Donation* of *Pepin* and *Charles the Great*, &c. And his *Spiritual*, not only by the Establishment of the several *Orders* of the *Regular Monks* and *Friers*, viz. The *Benedictines*, *Franciscans* and *Dominicans*, which much advanced and strengthened the Popish Usurpations; but the Ratification of the *Canon-Law* about this time collected by *Gratian*, as also the *Sophistical School-Divinity* now begun by *Lombard*, *Aquinas*, and *Albertus Magnus*, that gave no small addition thereto. Now it was they durst cope with Kings and Emperors for Soveraignty and assert their bloody Idolatrous Masses, Images,

3. *By their great sufferings.*

Breaden God, with all Force, Cruelty and Violence imaginable.

Against whose Pride, Pomp, Idolatry, and *Antichristian* Usurpation, doth the Lord raise up these his Witnesses, even these poor, mean, contemptible People, who by asserting and maintaining Christ's Ministry and Ordinances, according to the Simplicity and Plainness of the *Scriptures*, faithfully do oppose, impugn, and confront all the Popish Traditions, Usurpations, and Inventions, in all their *Grandeur*. And so it may be said, That against the *Beast* and his Armies doth the *Lamb* and his Army oppose themselves.

The *Waldenses* now standing up, with a loud voice do call upon all to come out of *Babylon*, to have no Fellowship or Communion with her; detecting her to be that *Abomination* that was to sit in the *Temple* of *God*, and that should corrupt the Earth with her Filthiness: And about this time it was that that most excellent Piece touching *Antichrist* was brought forth by them, which deserves to be written in Letters of Gold, supposed to be written by *Peter Bruis*, the Famous *French* Martyr, and which hath been preserved in all Ages since, by the *Waldenses* in the *Alpes*; whence *Perin* tells us he received it, and which he hath Printed at large, *Part* 3. l. 3. c. 1. In which Treatise we have *Antichrist* described to be the *Mystery of Iniquity*, or a *Lie under the Cloak of Truth*.

An extract of their Treatise of Antichr.

2. It is said, *That this Antichrist is not one single*

ſingle Perſon, but a Confederacy of Iniquity, in oppoſition to Chriſt, &c.

3. *This Contrariety of Antichriſt to Chriſt, conſiſts, (1.) In his worldly Wiſdom. (2.) In his Phariſaical Religion. (3.) Managing Spiritual Power by Secular Tyranny, Riches, Dignity*, &c. (4.) *By filling up the Churches of Chriſt with carnal Wordlings.*

4. *That the Perfection of Antichriſt conſiſts in a full Uſurpation of the Authority of Chriſt, according to* 2 Theſ. 2. 4.

5. *That the Work of Antichriſt is to change Truth into Error, and Error into Truth. (2.) To rob Chriſt of his Merits*, &c. (3.) *Placing Sanctification of the Spirit in Externals, and Grace and Salvation in the Work done. (4.) Neglecting Diſcipline. (5.) By maintaining Unity by Tyranny.*

6. *The* Subterfuges *of Antichriſt are laid open, and its Cauſes.*

7. *The moving Cauſes and* Scriptures *loudly calling to come out from; and not to touch her*, &c.

By ſuch like Exaſperations did the Popes, whoſe Intereſt and Grandeur was thus ſtruck at, come forth now with all the Subtilty, Malice and Revenge, that Hell, and their Deviliſh Natures could invent, and that by ſeveral Methods and Stratagems to cruſh and ſuppreſs Truth; which the more they endeavoured, the more it throve and got ground, and encreas'd in the Nations; the Blood of the *Martyrs* proving the Seed of the *Church*.

The several ways of their Persecutions.

Whose cunning, murderous Designs were much after this sort; *First*, The better to discover their Persons and Principles, they sent forth *Missionaries* in all points to imitate them, in a plain, humble way to go up and down afoot amongst them, to dispute with them, to preach to them, to gain upon them; of this sort was *Francis*, *Dominick* and *Benedict*; for whose excellent Service then, they have since *Sainted*, and set up *Orders* in their Names, in imitation of the Poor People of *Lyons*; or as they would be thought, in an *Apostolick* guise; but when that would not do, when they could neither flatter, dispute, nor preach them out of the Truth; then they

Secondly, Came forth with *Synodical* Censures, Condemnations, *Anathema's* and Curses, *Popes* Bulls, and Decretals, with *Emperors* Statutes, Decrees, and Injunctions. But they nothing prevailing,

In the next place, *Thirdly*, They sent out their *Inquisitors*, impowered and Commissioned to Examine, Censure and Condemn, and to deliver up to the *Secular* Powers to all manner of Tortures and cruel Deaths, which they exercised with great Severity; but all in vain.

Fourthly, They betook themselves to Surprizes and *Massacres*, and to stir up Kings and Princes to raise Armies, to suppress and root up this Generation, and by Fire and Sword to lay waste their Cities and Countries; which they did with great Devastation, especially in *Provence*, *Daulphine*, *Languedoc*: But the effect was as they drove them out of one Country and Place, they went into others; and wherever

wherever they came, they ſtill met with the ſame meaſure from that *Spirit*: But God carried them through wonderfully, ſo that they could rejoyce and glory in their Tribulations, that they were accounted worthy to ſuffer for *Chriſt's* ſake; and whoſe Titles of Honour, as they ſay in the Preface of their *Bible*, were injured, reproached, Fugitives, forſaken, deſpiſed, abandoned, excommunicated, *anathematized*, confiſcated, impriſoned, tortured, baniſhed, publickly diſgraced, wearing *Miters* in deriſion, ſpit upon, ſhewn upon Scaffolds, their Ears cut off, their Fleſh pluckt off with Pincers, drawn with Horſes, dragg'd up and down, broyl'd, roaſted, ſtoned to death, burnt, drowned, beheaded, diſmembred, and other like glorious and honourable Titles, they ſay, of the Kingdom of Heaven.

But the more they deſigned to ſuppreſs Truth by theſe means, the more it thrives; Theſe worthy Confeſſors being found Overcomers by the Blood of the Lamb, and word of their Teſtimony, not loving their Lives unto Death; as it was experienced in the ſeveral Countries, in the ſeveral Ages hereafter mentioned, as at large is given you in *R. Perin's* Hiſt. *viz.*

The Sufferings of the *Waldenſian* Churches in *Dauphine*, in the 12, 13, 14, and 15 *Cent.* c. 3.

Their Sufferings in *Piedmont* in the 14, 15, 16 *Cent.* c. 4.

Their Sufferings in the Marquiſate *de Saluces*, 16, 17 *Cent.* c. 5.

Their Sufferings in the *New* Lands, 16 *Cent.* c. 6.

Their

Their Sufferings in *Calabria*, 14, and 16 *Cen.* c. 7.

Their Sufferings in *Provence*, 12, 13, 14, 15, 16 *Cent.* c. 8.

Their Sufferings in *Bohemia*, 15 *Cent.* c. 9.

Their Sufferings in *Austria*, 14 and 15 *Cent.* c. 10.

Their Sufferings in *Germany*, 13, 14, 15 *Cent.* c. 11.

Their Sufferings in *England*, 12, 13 *Cent.* c. 12.

Their Sufferings in *Flanders*, 13 *Cent.* c. 13.

Their Sufferings in *Poland*, 12, 14 *Cent.* c. 14.

Their Sufferings in *Paris*, 13, 14 *Cent.* c. 15.

Their Sufferings in *Italy*, 13, 14, 15 *Cent.* c. 16.

Their Sufferings in *Dalmatia*, *Croatia*, *Sclavonia*, *Constantinople*, *Greece*, *Philadelphia*, *Digonicia*, *Livonia*, *Sarmatia*, *Bulgaria*, in the 13 *Cent.* c. 17.

Their Sufferings in *Spain*, 13 *Cent.* c. 18.

Their Sufferings by the cruel Wars managed against them by Pope *Innocent* the *Third*, for 18 years together, in conjunction with many Kings and Princes, in *Cent.* 13. together with other Wars carried on by other Popes and Kings of *France* and *Spain*, in *Cent.* 13, 14, with the wonderful detriment that accrued also to the Enemy, who lost sometimes an hundred thousand men at a Siege, you have largely set forth in *Perin's* Hist. of the *Albigenses*, in two Books. Those dreadful Sufferings, by Burning, Drowning, Heading, in *Flanders*, *Germany*, *Holland*, *Switzerland*, in *Cent.* 15, 16, as particularly you have them, *p.* 258, to 275.

Their

Their Sufferings at *Merindal* and *Cabriers*, by *Fox*, p. 201. *Vol.* 2. Their late Sufferings in our time by the Duke of *Savoy*, in the Valleys of *Piedmont*, 1655, is largely ſet forth by Sir *Samuel Morland*, who was the Agent ſent with the *Engliſh* Contribution.

Having thus *finiſhed* the *Hiſtorical* Account of theſe *Eminent Worthies*, I cannot but again *remember* you, That this was the *People* that bore ſo great a witneſs for *Believers*, and ſo firmly oppoſed *Infants-Baptiſm*; as by ſo many Arguments in the *Seventh* Chapter is made good to you.

AN

AN ANSWER To Mr. *Baxter's* PREFACE.

READER,

IT pleaſed Mr. *Baxter*, not long after the Publication of the firſt Impreſſion of this Book, ſo much to take notice of it, as to tell the World of ſome Exceptions he had againſt it, in a Preface to a late Treatiſe called *Full and Eaſie Satisfaction which is the True and Safe Religion.* But what Cauſe he had for the ſame, I take my ſelf concerned to examine, and to give you the following Account of.

Which Preface it ſelf being but ſhort, you have here in his own Words; viz.

Mr.

Mr. *Baxter's* PREFACE.

Reader,

I *Hope the Printer's* Errata *are not many, and I am discouraged from gathering them, because I see men had rather err themselves, and calumniate the Author, than take notice of them; so hath Mr.* Danvers *done by me in a Book against* Infants-Baptism, *where as an Introduction to abundance of Mistakes in History, he abuseth his Reader by several Scraps of a Book of mine, so curtail'd as to be insufficient to signifie the sence: and among them, feigneth me to write,* Christian Directory, *p.* 3. *p.* 885. *l.* 13. [To institute Sacraments] *as that which man may do, instead of* [Not to institute Sacraments] *and so maketh his credulous Flock to believe, that I assert that very thing which I write against; though the place was mark'd with a Star in the* Errata, *and the Reader desired specially to correct it; but such dealing is now grown so common with such men, that we must bear it as the effect of their Disease.*

Wherein

Wherein you ſee he is pleaſed to reprove and reflect upon three things; *viz.*

1. The *many Miſtakes in Hiſtory.*

2. The abuſive Collection of thoſe Paſſages out of his Book in the Epiſtle.

3. The Calumny (by overlooking his *Errata*, and) in feigning him to aſſert the thing he writes againſt.

To which I make a particular and diſtinct Reply to each of them, *viz.*

1. As to the firſt; That there are ſuch an abundance of Miſtakes in Hiſtory, as hinted. *1. Of the Miſtakes in Hiſt.*

I ſay in the firſt *place*, That if it ſhould be taken for granted, that the *Hiſtorical* part was nothing elſe but *Miſtakes*; yet in as much as the *Scripture-Argument* comprehending the *Body* and Subſtance of the Book, ſtands *firm*, and is without exception, we are ſafe enough; forthat of Humane Hiſtory is at beſt but *Argumentum ad hominem*, and offered only for *Illuſtration*, not *Probation*, as I have ſaid, *p.* 56. It being Scripture-Authority only that is of *Divine Force*, and as coming *from God*, can only oblige the *Conſcience*; and therefore of 14 Chapters in the Book, you find but three of them *Hiſtorical*: So that inaſmuch as Mr. *Baxter*'s Exceptions only lie againſt ſome *Miſtakes* in Hiſtory, that upon which ſo little ſtreſs is *laid*, and is altogether *ſilent* in the main *Argument* ſo much *leaned* on (and upon which, ſo much was expected from him) we may hope his ſilence therein, gives conſent to the Truth thereof. *Signifie nothing if proved.*

But

No Mistake discovered.

But 2. As to those abundance of *Mistakes* he hints at, I can say nothing to, except he had mentioned *some*; which I think had been but *fair*: Though as I have already owned, 'tis very *probable*, that through so great a *Search* and Tract of *Story*, some Mistakes and *Misapplications* may be; though for my *own part*, I can truly say, that I am not *conscious* of any one wilful *Mistake* in the whole; and that I have been very *solicitous* amongst all my friends and *acquaintance* to procure me what *Objections* they could gain from any; but as yet have never since the *Book* came forth, met with any thing like an *Objection*, which I had not before *obviated*; No, not from Mr. *Baxter* himself, though I have made particular Applications to him for the same.

What the Historical part, and how proved.

And 3. That I am not so *erroneous* in the *Historical* part, as may be supposed, you will the better judge, when you understand what is principally *affirmed* and made good from *History*; and which you'l find are chiefly three things, *viz.*

Believers Baptism own'd by the Ancients.

First, That professing *Believers* have by the Ancients been *owned* to be the only and proper *Subjects* of Baptism; for which you have such a multitude of Instances and Authorities. And which Mr. *Baxter* himself doth so fully confirm from Antiquity; who in his *Saints Rest*, Part 1. c. 8. saith, That *Tertullian*, *Origen* and *Cyprian*, who lived in the Second and Third Centuries, do all of them affirm, that in the Primitive times, none were baptized without an express Covenant, wherein they

they renounced the World, Flesh and Devil, and engaged themselves to Christ, and promised to obey him. And again, in *Chap.* 8. §. 8. Having asserted Believers-Baptism from that most eminent and authentick Testimony of *Justin Martyr*, in his *Apol.* 2. concludes that this was no new way.

So that I suppose in this part of History, he will have no reason to quarrel me.

Secondly, That *Infants-Baptism* was not in use for two or three hundred years after Christ, nor enjoined as necessary till the Fifth Century, by P. *Innocent* the First, in the Councils of *Milevitan* and *Carthage*; and as afterwards confirmed and *imposed* by the *Decrees* and *Canons* of many *Popes* and *Councils*, *Statutes* and *Edicts* of many *States* and *Emperors*. *Inf. Bapt. not in use for many Ages.*

And to make good the same, you have not only the Testimony of divers Eminent and Learned men, but the Canons and Decrees themselves for many Ages. And that I am not mistaken in this Head neither, *viz.* That *Infants-Baptism* was not enjoyned as necessary for so many Ages after Christ, Mr. *Baxter* doth also confirm from substantial Evidence from the Ancients. Telling us in his *Defence of the Principles of Love*, p. 7. That he knows that in the days of *Tertullian*, *Nazianzen* and *Austin*, men had liberty to be baptized, or to bring their Children when and at what Age they pleased; and that none were forced against their Consciences therein: And that he knew not that our Rule or Religion is changed, or that we are grown any wiser or better than they.

And

And in his *Christian Directory*, p. 827. tells us further, That the ancient Christians had liberty either to baptize their Children, or to let them stay till Age, as they thought best; and that *Austin* and many Children of Christian Parents were baptized at Age; than which, what can be more pregnant evidence that Infants-Baptism was neither judged necessary by Divine or Humane Authority, because so indifferent, and so left *ad libitum*.

Inf. Bapt. all along witnest against.

Thirdly, That divers eminent men, *Churches* and *People*, have since its first appearing in the world, been *drawn* forth not only by *Word* and *Writing*, to witness *against* it, but by *Confiscation*, *Death* and *Bonds*, have seal'd to the same in so many Ages.

And all which you have *confirmed* by so good *Authority*, and so great a Cloud of *Witnesses*, that if any *Critick* may carp and take advantage at some *Instances*, we have so great a *store* of them, that we can allow at least *ten* in the *hundred* for *Mistakes*, and yet make good each Head by such undeniable *Evidence*, that cannot be gainsaid upon any Historical Account. And surely it may well be *supposed* that he that hath twenty or thirty *Witnesses* to prove the *Truth* and *Justice* of his *Cause*, need not despair a good *Issue* upon the *Trial*, though five or six fail him, or prove *insignificant*, when all the rest *hold good* and *stand by* him.

It is very true, Mr. *Baxter* in this third Head, doth positively dissent from me, having with so

ſo much poſitiveneſs affirmed, that no Authentick Witneſs was born againſt Infants-Baptiſm for many hundred years after Chriſt; no not before *Luther*'s time; as he hath told us in his *Plain Scripture-Proof*, p. 157, 261, 266, in theſe words; That *for his part, he cannot find in his ſmall reading, that any one Divine, or Party of men did certainly oppoſe or deny Infants-Baptiſm for many hundred years after Chriſt.* And again, *That the World may now ſee what a Cauſe you put ſuch a face upon, when you cannot bring the leaſt proof, ſo much as of one man (much leſs Societies, and leaſt of all, Godly Societies) that did once oppoſe or deny Infants-Baptiſm, from the Apoſtles days till about* Luther's *time.* And further, *I am fully ſatisfied, that you cannot ſhew me any Society, (I think not one man) that ever opened their mouth againſt the Baptiſm of Infants till about 200 years ago or thereabouts; which confirms me much that it is from the Apoſtles time, or elſe ſome one would have been found as an oppoſer of it.*

Mr. Baxters great miſtake in Hiſt.

So that upon caſting up the *Account* betwixt Mr. *Baxter* and me, the *principal difference* in the *Hiſtorical Account* (I had almoſt ſaid in the Sum of the Controverſie contended for in the whole *Book*, and almoſt every *Chapter* therein) doth ſeem to lie mainly in this Head of *Hiſtory*; though I think I may appeal to Mr. *Baxter* himſelf, and to every *impartial* Reader, whether the Witneſs he hath given in from Antiquity mentioned in the two former Heads, is not expreſs Evidence againſt himſelf herein: Proving with ſo much clear-

neſs,

ness, that there was witness against Infants-Baptism before *Luther*. For doth not he tell us, That *Tertul Orig. Cypr. in the 2d. and 3d. Century, do all of them affirm, that in the Primitive times* none were baptized *without an express Covenanting, wherein they renounced the* World, Flesh, and Devil, *and engaged themselves to Christ, and promised to obey him.* And what can be fuller *Evidence*? For if none but such were *baptized* in those days, then surely no *Children*, who were so utterly uncapable to *renounce, engage, covenant* and *promise*.

And again, That the *Ancient Christians had liberty to baptize Children, or to let them stay till Age, as they thought best: And that* Austin *and* many *Children of Christian Parents, were baptized at Age*, &c. If so, what fuller Evidence can be produced against the Divine Right of Infants-Baptism; for if it might be done, or not done *ad libitum*, where was the Rule, where the Apostolical Tradition? Which if true, must not be plaid fast and loose with; persons might not be so arbitrary and indifferent in the matter of Circumcising or not Circumcising their Children; and if *Moses*'s Law ought not to be trifled with, neither much less must Christ's: Therefore none of his, wherein such Freedoms were admitted.

Besides, Mr. *Baxter* knows in his *Scripture-Proof*, &c. That he is not very well pleased with *Tertullian* for that *large* and express witness he *bears* against Infants-Baptism. So that notwithstanding our seeming *difference* in matter of *Fact*, yet are we come nearer

together.

together. And if this will not fully reconcile us, I hope the ample Testimony produced will; *viz.* Not only from so many *Eminent* Learned men in so many Ages, that have so particularly and expresly opposed it, but so many Churches also; as the *Donatists*, *Novatians*, Ancient *Britains*, Famous *Waldenses*, in so many Ages; *Lollards*, *Wickliffians*, *Bohemians*, *Germans*, *Polonians*, *Hungarians*, *Transylvanians* and *Belgick Churches*; whose Testimonies and Witness by Word and Deed you have had exemplified at large from Authentick Story.

The Second *Exception* is against that Collection of those *Passages* out of his *Christian Directory*, mentioned in my *Epistle*; which he is pleased to call an *abusing* the Reader by several *Scraps* so curtail'd as to be insufficient to signifie the Sence. 2. *Of the abusive Collection.*

Whereby he would be thought to be of another *mind*, and more *Orthodox* than those Passages *seem* to *represent him*; the Sence being (as supposed) *maimed* and *injured*, by not *repeating* other *Sentences* that would explain them to be otherwise.

To which I say as in the former, that he would have done well to have given any one *Instance* of such Abuse, amongst all that are *mentioned*; and which, I doubt not, if any such advantage had been given, he would readily enough have *mentioned* and *improved*, that hath been so *express* in that oversight of the *Errata*, which with so much *severity* he hath *aggravated* and *pursued* (in the next place to be accounted for.) *Not made manifest.*

2. *Why Genuine.*

But *Secondly*, That there is no injury done, and that the Collection is *genuine* and *candid*, and but a bare *Repetition* of his own words, or true sence that every *one* gives of them that reads them, the Book it self compared with the Collection, will easily *determine*; to which I appeal for my *Vindication*.

3. *How Mr* Baxter *obliged to clear himself if he can.*

And *Thirdly*, If there be any other words that may carry a better sence (respecting those things) than hath been *mentioned*, or than the words will fairly be *understood* to mean, otherwise than so generally taken; I presume Mr. *Baxter* cannot do himself and his *offended* Brethren more *right* than to *clear* himself in these *Particulars*, which are indeed so *hainous*, not only to every one of his *Non-conforming* Brethren, but to most *Protestants* that hear them; and I dare be bold to *say*, hath given more general *offence*, and lost Mr. *Baxter* more amongst his *Friends* than any thing he did in all *his Life*.

Therefore if he hath written so *darkly* or *obscurely*, that may give his weak *Brethren* occasion of *Scandal*, *Stumbling* or *Offence*, why hath he not before this *endeavoured* to rectifie the same?

But if he indeed *means* as his words seem to *import*, that he doth *design* to *reconcile* us to so many *Popish Principles* and *Practices*, why doth he seem to deny the *same*? Why is there this seeming halting betwixt two? If God be God, follow him, and let *Baal* plead for himself; but if *Baal* be God, if *Antichrist* (that calls himself so) be God, follow him.

There-

Therefore to put the matter more out of doubt that Mr. *Baxter* hath no ſuch *injury* done him as *ſuggeſted*, I ſhall give a more full and large account of ſome of the moſt *remarkable* Inſtances, comparing them with the *Collection*, and leave you to judge of the reſt, from the Book it ſelf, being too great a Task to *tranſcribe* every Particular. *Mr.* Baxt. *Book and Collection compared.*

The firſt we mentioned, was what he has ſpoke ſo much in favour of the Popiſh Baptiſm, *p.* 826. Whereof you may take this fuller account; where you'l find in *Query* 49. he agitates this Queſtion, *viz. May one offer his Child to be baptized with the Sign of the Croſs, or the uſe of Chryſm, the white Garment, Milk, Honey, or Exorciſm, as amongſt the* Lutherans, *who taketh theſe to be unlawful?* 1. *Abus. Popiſh Baptiſm.*

Which he anſwereth in the Affirmative, and amongſt other Arguments, ſaith, *That he muſt not offer his Child to be ſo baptized, when he may have it done in a better manner on lawful terms; but when he cannot lawfully have better, he may and muſt offer his Child to them that will ſo baptize him, rather than to worſe, or not at all, becauſe Baptiſm is God's Ordinance, and his Priviledge; and the Sin is the Miniſter's, and not his. Another man's ſinful Mode will not juſtifie the neglect of our Duty; elſe we might not join in Prayer or Sacrament, in which the Miniſter modally ſinneth, that is, with none.*

That the Milk and Honey, White Garment, and Chryſm, are ſo ancient (called by Epiphanius *and others, the Traditions and Cuſtoms of the Univerſal Church*) *that the Original of them is not known; and he that would not be ſo bap-*

tized, must not have been baptized at all.

But withal he saith, *he would have some witness born against what he judgeth sinful, provided it may be done without peril of Law, Scandal, or great Inconveniency.*

And again, in like manner, upon the Question, *p.* 779. *Whether those that are in the Church of* Rome *are bound to separate from it,* &c? saith, *It is the Duty of those that have Children to be Baptized or Catechized, to make use of more lawful or sound Ministers, when they may be had, rather than of a Papist Priest; but in case they cannot remove, nor enjoy better, I think it is lawful.*

1. *To let such baptize their Children rather than have them unbaptized.*

2. *To let their Children be taught by them to read, instructed in Arts, Principles of Religion, to hear them preach, read good Books, joyn with them in Prayer,* &c. *if good Prayers and Books.*

The Collection. Therefore, let it be judged whether I have done *Mr. Baxter* any wrong in my Abridgment; in saying, "That he judgeth it lawful "to offer ones Child to be baptized in a Po- "pish Countrey, in their way of Baptizing, "viz. with Exorcism, Chrysm, Milk, Ho- "ney, white Garments, rather than not have "it baptized; the Ceremonies of Milk, Ho- "ney, & white Garments and Chrysm, being, "as he tells us, so ancient, that their Origi- "nal is not known, call'd by *Epiphanius*, and "others, the Tradition and Custom of the "Universal Church, *p* 826.

Only this I would be informed of our Learned Casuist,

1. By

1. By what Law of Christ he judgeth it lawful to use those blasphemous, though ancient, *Popish* Rites of *Chrysm*, *Exorcism*, &c. 2. Whether if it be lawful to go to the *Popes* Baptism, in case we cannot have a better elsewhere, rather than go without, that it is not also as lawful to go to *Mass* and their *Eucharist* also (that I dare avouch is not less polluted than the former) rather than go without the *Sacrament*? for I presume by the same *Rule* and *Reason* we do the *one*, we may also do the *other*.

If their Baptism, why not their Eucharist lawful also.

It may be it will be said there is some stress laid upon that Word, *as among the Lutherans*, implying, 1. That they use Chrysm, and Exorcism. And 2. That being amongst such Protestants, we may the better suffer them to use them upon our Children.

To which I say that in the search, and upon the best enquiry that I have made, I cannot find that the *Lutherans* own any such practice; neither their Articles of *Marperg*, Anno 1529. as *Osiander's* 16 Cent. *p.* 131. Nor their *Augustine* Confession, *An.* 1530, p. 147. Nor their *Smalkaldick* Articles, *p.* 253. Wherein the *Lutheran* Faith and Practice is expresst, do mention any such thing. And *Osiander* himself, a great *Lutheran*, in his Descant upon the Articles of the Council of *Trent* about Confirmation; as also upon the *Interim* made by *Charles* the Fifth, utterly renounceth and disavoweth the same, as Superstitious, Foppish and Unscriptural, *p.* 418, 451. And I have spoke with some that have seen the *Lutherans* Christen their Children, who say there is no such thing used by them.

But take it for granted they did do so, why should we more countenance them in those Superstitions, by so far complying with them therein, than in their Images, in their Churches, and in their corrupt Doctrine of Consubstantiation, which other Protestants so much dislike and disavow.

But in the next place, why need we make a Question of this, since he allows the Baptism administred by a Mass-Priest in all the Services and Ceremonies thereof to be good.

2. *About their Popish Ministry.*

Another we have mentioned, is, what he hath spoken to the Popish Minist. *p.* 775. Where he answereth this Question;

Whether we must take the Romish Clergy for true Ministers of Christ? and whether their Baptism and Ordination be Nullities?

Which he first answereth, by distinguishing betwixt regularly true, and really true; the first he supposeth they are not commonly; but the latter, as opposing Nullity, he grants from the following Grounds.

Why true.

Because he saith we have sufficient reason to judge that many of them have all the Qualifications which are essentially necessary to the Office.

2. *Because many of them have the consent of a sober Christian People.*

3. *Because many of them have Ordination by able and sober Bishops.*

4. *Because in that Ordination they are invested in all that is essential to the Pastoral Office.*

So that (saith he) I see not that their *Calling* is a *Nullity* through *defect* of any thing

of

of abſolute *neceſſity* to its being and validity, though it be many ways *irregular* and ſinful.

Then 2. Anſwereth to the latter part of the Queſtion, *viz. Whether any contradicting Additions do make null that which elſe would be no Nullity?* viz.

Whether (as doubted) *that a Maſs-Prieſt be a true Miniſter, as having another work to do, either to make his Maker, and to give Chriſt's real Fleſh with his hands to the People, and to preach the unſound Doctrine of the Church?* *Notwithſtanding Maſs-Pr.*

To which he anſwereth, *That the Caſe is bad and ſad: But inaſmuch as many Errors and Hereſies may conſiſt with Chriſtianity; when they overthrow it but by an undiſcerned conſequence, muſt be here alſo conſidered:*

Therefore concludes, *That though they are their great Errors and ſins; yet that for ought he ſees, they do not nullifie their Office to the Church; as a Maſs-Prieſt he is no Miniſter of Chriſt, but as a Chriſtian Paſtor ordained to preach the Goſpel, baptize, adminiſter the Lord's Supper, pray, praiſe God, guide the Church, he may be.* (As an *Anabaptiſt is not as a Rebaptizer; nor a Separatiſt as a Separater; nor an Antinomian, or any Erroneous perſon as a Preacher of that Error.*

And the *ſame extendeth alſo to their erroneous Doctrines*, &c. which they preach, which are *but by conſequence againſt the Eſſentials of Religion.*

But ſecondly, *It is a great doubt*, he ſaith, *whether any power of the Miniſtry can be convey-*

ed by Antichriſt, or from him; and whether God will own any of Antichriſt's Adminiſtrations: Therefore ſeeing they profeſs themſelves to have no Office but what they receive from the Pope, and their diſowning his Uſurpation, the ſame man cannot be the Miniſter of Antichriſt, as the ſame man cannot be an Officer in the King's Army and his Enemies?

To which, he ſaith, we have the ſame Solution with the former; For,

Notwithſtanding made by Antichriſt

If this Antichriſt were the open profeſs'd Enemy to Chriſt, then all this were true; becauſe their corrupt Additions would not by dark Conſequences, but ſo directly contain the denial of Chriſtianity, or the true Miniſtry, that it were not poſſible to hold both.

But Antichriſt (as he ſaith, *our Divines commonly note*) *is to ſit in the Temple of God, and the Popes Treaſon is under pretence of the greateſt Service and Friendſhip to Chriſt; making himſelf his Vicar General without his Commiſſion, ſo that they that receive power from him, do think him to be Chriſt's Vicar indeed, and ſo renounce not Chriſt, but profeſs their firſt and chief Relation to be to him, and dependance on him, and that they would have nothing to do with the Pope, if they knew him to be againſt Chriſt, &c.*

So *that the ſame man* (as he concludes) *may receive an Office from Chriſt, who yet ignorantly ſubmits to the Pope, and receiveth corrupt Additions from him:*

And therefore *concludes*, that as the Miniſtry of the Popiſh Clergy is no *Nullity*, ſo neither

ther are their *Baptiſm* nor *Ordination* given by them, *Nullities*.

This is the ſubſtance of what Mr. *Baxter* hath ſpoken to this Point, and what I before Epitomized as the ſubſtance of it, was briefly thus; *viz.* "That the *Romiſh* Clergy may "be reputed true Miniſters of Chriſt by virtue of their Ordination, *p.* 775. And that "their Erroneous ſaying of Maſs, or preaching their Erroneous Doctrines, doth not "nullifie their Office to the Church; no, "though they derive from Antichriſt, the "Head thereof, who ſits not in the Temple of "God as Antichriſt, but as God; and ſo not "an open, but a ſecret Deceiver, *p.* 776. And "that neither the Ordination or Baptiſm that "they confer, are to be eſteemed Nullities. *p.* 777. *The Collection.*

A Third that was mentioned, which hath given ſo much offence, was that about Crucifixes; under the Queſtion, *What Images, and what uſe of Images is lawful?* p. 876. Whereto, as amongſt other things, he is pleaſed to tell us, *About Crucifixes.*

That it is not unlawful to make an Image to be an Object *or* Medium *of our Conſideration, exciting our minds to worſhip God; as a Death's Head, or a Crucifix, or an Hiſtorical Image of Chriſt, or ſome Holy man,* &c. *Which may be ſo holily uſed, as to ſtir up in us worſhipping affections.*

But *no Creature or Image, I think* (modeſtly and warily ſpoke) *may be made a worſhipped* Medium,

Medium, *or the thing which we worship mediately, on pretence of presenting God, and that we worship him in it ultimately*, &c. (which, I think, no *Papist* affirms.)

So *that it is lawful* (as he concludes) *by the sight of a Crucifix, to be provok'd to worship God; but it's unlawful to offer him that worship, by offering it to the Crucifix as the Sign, Way, or Means of our sending it to God* (which I know not *that the Papists* do generally hold) And p. 875. saith, *That a Crucifix well befitteth the Imagination and Mind of a Believer.*

And therefore let it be judged whether I have misrepresented him, in saying, "That a "Crucifix or Historical Image of Christ is "lawful to excite and stir up in us worship-"ping Affections, and that a Crucifix well "befitteth the Imagination and mind of a "Believer.

As for the rest of the Collection about *Bowing, Kneeling, Homilies, Apocrypha, Vows, Holiness* of *Days, Times, Places, Persons*, &c, is left (to any that shall doubt their Truth) to be examined by the Book it self; and they will find, I have done him no more injury than in the forementioned Passages.

And that Mr. *Baxter* speaks favourably not only of so much of the Popish Discipline, but their Doctrine also; take this following Account.

In his Epistle Dedicatory to his *Full and Easie Satisfaction*, he hath these words, *viz.*

And

And as to Popery, I have certainly found that the croſs Intereſts and Paſſions of Diſputers have made us (though really too far diſtant) to ſeem commonly about many Doctrinals, more diſtant than indeed we are, &c. I mean in the Points of Fore-knowledge, Predeſtination, Providence, Pre-determination, Concurſe, Original Sin, Free-Will, Univerſal Redemption, Sufficient Grace, Effectual Grace, the Nature of Faith, Juſtification, Sanctification, Merit, good Works, Certainty of Juſtification, and of Salvation, Perſeverance, &c. And *p.* 74. Repeating theſe again, adding the *Imputation of Righteouſneſs*, and *divers* others, concludes thus, *viz. In all which I cannot juſtifie them, but am ſure that the difference is made commonly to ſeem to be that which indeed it is not*, &c. And again in the Epiſtle; *For my part, knowing this to be true, I am cenſured by theſe on one Extream, as too favourable to the Papiſts (being indeed an Enemy to Injury, Calumnie, Uncharitableneſs and Cruelty to any in the World) but I am much more diſpleaſing to the Roman Party, becauſe I know that one man is naturally uncapable of being the Monarch of all the World.*

Mr. Baxt. *ſpeaks favourably of Popiſh Doctrines.*

And yet *pag.* 72. *Reaſ.* 23. he ſaith, *Their Doctrine is not only contrary to many expreſs Texts of Holy Scripture, but alſo contrary to it ſelf.*

And therefore, whether I had not good reaſon to conclude as I did, is further ſubmitted to Judgment, *viz.*

"Oh was ever the like heard from any Pro-
"teſtant Writer, ſo to palliate, if not to ju-
"ſtifie ſuch Abominations (and that at this
"time,

"time aday too in the midst of our Fears of "Popery) by such endeavours, not only to "reconcile us to so many of the Idol-Popish "Names (so long spued out) as Altar, Priests, "Sacrifices, *&c.* but so many of their things "also; yea, and those too, wherein so much "of the Heart and Life of their Religion con-"sists, *viz.* Not only their Baptism; that "Foundation-Stone, though attended with "so many impious and blasphemous Circum-"stances, as the following Discourse makes "manifest; but their Ministry also, those Lo-"custs and Frogs that came out of the Bot-"tomless Pit, the Top-stone of their Build-"ing!

"But that which is most to be admired "therein, is his Plea for the Validity of their "*Ordination* by the *Pope*, though *Antichrist* "himself; because he doth not ordain them as "*Antichrist*, but as God (*viz.* as Christ's Vi-"car in the Name of Jesus) as though the "*aggravation* of the thing wherein the *Myste-*"*ry* of the Iniquity, *Antichristianism*, and "great *Blasphemy* lies, should be urged for its "extenuation, and to enforce its validity; "for by the same *Arguments* are not all their "cursed *Idolatrous* Rites and *Ceremonies* to be "vindicated; with all their blasphemous *Bulls*, "and bloodiest Inquisitions, and *Massacres*, "that have been imposed and *perpetrated* by "the Popes *Authority*; who never did them "as *Antichrist*, but in the Name of *Jesus* "*Christ*, and to promote his *Service* and *Inte-*"*rest*. And if this be a good Argument for the "*Pope's*, why not for the *Turk's* Ministers al-"so?

" ſo? the *Muſti* being not *Ordained* from *Ma-*
" *homet*, as a *Blaſphemer*; but as the greateſt
" Prophet of God: And could not *Jeroboam*
" have pleaded much of this kind for his
" Calves? as Mr. *Ainſworth's Arrow againſt*
" *Idolatry*, ſo notably upon the Point, rea-
" ſoneth; which yet nevertheleſs would
" not excuſe them and their Adherents
" for their worſhipping and ſerving the
" Devil therein; nor deliver them from
" all the wrath and vengeance that followed
" them for the ſame; but to be ſo great an
" Advocate alſo for ſo much of their Do-
" ctrine. But alas, whereto will not men
" run, left to themſelves! who leave the Word
" for their Rule, to embrace the Traditions
" and Inventions of men? Oh! were not
" thoſe twenty Queries ſo much againſt the
" ſelf-evidencing Authority of the Scriptures,
" in favour of Tradition, a hainous provoca-
" tion, to ſay no more of them? And is
" there not ground from hence to cry out with
" the Prophet, *Be aſtoniſhed, Oh ye Heavens,*
" *at this, and be ye horribly afraid!* And admi-
" ringly to ſay, Is not this one of God's
" Wonders, we are to marvel at? *Iſa.* 29. 13.
" *Foraſmuch as their Fear towards me is taught*
" *by the Precepts of men, therefore, behold I will*
" *proceed to do a marvellous Work and a Won-*
" *der; for the wiſdom of their wiſe men ſhall*
" *periſh, and the underſtanding of their prudent*
" *men ſhall be hid; and ſurely their turning*
" *things upſide down, ſhall be eſteemed as the*
" *Potter's Clay.* With 1 *Cor.* 1. 19. *For I will*
" *deſtroy the Wiſdom of the Wiſe, and will bring*

" *to*

"*to nothing the Underſtanding of the Prudent*: "*Where is the Wiſe? Where is the Diſputer?* &c.

Object. The third thing, that he is pleaſed to call the *Calumnie*; in feigning *him to aſſert the thing he wrote againſt; as though he gave men liberty to inſtitute Sacraments, whenas his* Errata *reſtrains it altogether, and ſaith, though not to inſtitute Sacraments of our own.*

And for which fault, he is not only pleaſed with ſo much ſeverity to chaſtiſe the Offender himſelf, but ſo ſharply to laſh his whole Party alſo (who in contempt he calls his Credulous Flock) as ſo commonly it ſeems guilty of ſuch Crimes, *viz.* Reproach and Calumnie, that it is become their habitual diſtemper (though concerning whom, when beſpeaking them for his New Catholick Communion, he is pleaſed ſo highly to vindicate, and to give ſuch honourable Characters of).

Anſw. To which I ſay, that reading Mr. *Baxter*'s 127 Queſtion, about Church-Muſick, *viz. Whether Church-Muſick by Organs, or ſuch like, be ſinful?* I found him anſwer it in the Affirmative; aſſerting it to be lawful, from ſeveral Reaſons; and amongſt others, *Becauſe it is a Natural help to the Minds Alacrity; and therefore as it is lawful to uſe the comfortable help of Spectacles to read the Bible; ſo of Muſick, to exhilarate the Soul towards God.* And that it is *a Duty, not a Sin to uſe the Helps of Nature*

ture and Lawful Art. Though to inſtitute Sacraments, &c. of our own.

Theſe are his very words; as you'l find them, *p.* 885. *l.* 13.

But it ſeems afterwards he was pleaſed, in the *Errata* to put the Word *Not*, and quite to alter the Sence (*Though not to inſtitute Sacraments, &c. of our own*; which, I muſt confeſs, I was not aware of; not ſuſpecting in the leaſt but that he meant as he ſaid, for ſome Reaſons following) which if I had underſtood, or had ſeen cauſe to queſtion, I ſhould not have omitted; and therefore if I have given him juſt cauſe of offence for the Neglect, I heartily beg his pardon.

But I preſume, upon ſecond thoughts, he may ſee cauſe to judge he might have ſpared his great ſeverity and ſharp reflections, eſpecially upon the whole Party, when he ſhall pleaſe to conſider,

1. That I could not willingly *err* in a thing that would afterwards ſo palpably diſcover it ſelf.

2. That no man is *bound* by any Law that I know of, to *read* and *ſtudy Errata's*, and ſo to doubt and queſtion every *To*, *Not*, or *For*, he reads in every Book, *Folio*, and *others*, that he is obliged to *examine* it by the *Errata*, or elſe become a Tranſgreſſor.

3. That

3. That he hath leſs reaſon to be ſo paſſionately concern'd as to this Particular, when he conſiders what Ground is given to ſuppoſe he meant as 'tis ſaid.

Witneſs his maintaining and pleading for the ſame thing (*viz.* That we may inſtitute Sacraments of our own) in ſo many parts of his Book; for doth not he not only *Eraſtian*-like, give to the Magiſtrate this power to ordain ſuch like Sacraments for us, but allow us to do it for our ſelves alſo?

Sacram. by the Magiſtrate.

For as to the Magiſtrate, is he not pleaſed to appropriate to him a Priviledge to appoint Eccleſiaſtical Canons and Significant Ceremonies? *viz.* To ſtand up *at the Reading* of the Goſpel, *p.* 858. To kneel *at the Reading* of the Decalogue, *p.* 859. To bow *at the Name of Jeſus*, *p.* 858. To ſtand up *at the Creed*, p. 864. To *receive the Communion kneeling at the Rails*, *p.* 859. To *turn the Communion Table Altarwiſe*; *and to Rail it in to ſhew reverence to the Table, by keeping away Dogs and Boys from ſitting on it*, p. 883. To ſhew *reverence to Holy Places, Perſons, and Things*, *p.* 915. To keep *Anniverſary Feſtivals in Commemoration of Saints Departed*, *p.* 762. To *keep Humane Holy-days* and *Lent*, *p.* 876. Solemn *Days of Faſting and Thanksgiving*, p. 869.

Sacram. by our ſelves.

And as to our ſelves, doth not he allow the Liberty to appoint *Objects* or *Mediums* to ſtir up in us *Worſhipping* Affections; ſuch as *Crucifixes*, *Hiſtorical Images* of Chriſt and Holy men, &c. of the ſame *Nature*, *Sort* and *Kind* with

with these natural helps of *Musick* to exhilarate the mind towards God. And that all these are to be esteemed Sacraments, you have the Learned as well as Mr. *Baxter* himself in this very Book determining. *Sacr. de- fin'd.*

Mincæus saith, It is called *Sacramentum quasi Sacræ Rei Signum*; because the sign of a holy thing; or, *quod sacra mente sit recipiendum*, to be received with a holy mind; *vel quod ad res sacras seu divinas pertinet*; or because belonging to holy things. *Mincæus*

In the Council of *Trent*, upon the dispute of the Sacraments, it was urged, that St. *Austin made every Rite by which God is honoured to be a Sacrament.* Hist. C. of *Trent. l.* 2. *p.* 234. *Austin.*

And in the *Rationale* of the Common Prayer, you have it, *That not only the* Collects *by some of the Ancients were called Sacraments, but the* Significant Ceremonies, *which* serve not only for *Decent Order* and *Godly Discipline*, but are apt to *stir up* the dull *Mind of man* (or as Mr. *Baxter*, *to stir up worshipping Affections, and exhilarate the Mind towards God*) to the remembrance of his Duty *towards* God by some special and *notable significancy* whereby they may be edified. *Rationale of Com Prayer.*

And Mr. *Baxter* himself in his Book *of Confirmation*, p. 88. tells us, *It is a word not found in* Scripture; *but of meer Ecclesiastical use, and a word that will stretch. And that although in a strict sence, it is only by our Divines appli-*

ed to those two great Ordinances of Baptism and the Lords Supper; yet in a large sence, comprehends many holy things whereof he gives us Sacraments of several sorts; and particularly, in his Christian Directory, p. 863, 864. tells us, *That there are several Sacraments*, viz. *Civil, Oeconomical*, and *Ecclesiastical Sacraments*, viz. *Sacraments properly, improperly*, and *less properly* so called; The *latter* of which he defines to be the renewing of *Christianity by any* ARBITRARY SIGN OF OUR OWN, *without a solemn Ceremony of Divine Institution; as Confirmation, Standing up at the Creed, Solemn Days of Fasting and Thanksgiving, Publick Repentance before Absolution, and at the point of Death, in which* WE MAY USE ANY LAWFUL, NATURAL OR ARBITRARY SIGNS *or Expressions to signifie our mind by; as speaking, subscribing, standing up, lifting up the hand, laying it upon a Book*, &c. *Which are* Divine as to the *renewing of our Covenant, but* Humane *as to expressing signes; and of which sort are Ordination, Marriage, Contracts with Master and Servant, Inauguration of Kings and Magistrates into their Office by Oaths.*

Christian Directory

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Therefore may it not safely be *concluded*, that the *word* might as properly be so taken here, as elsewhere; and that it stood in as little need of *Errata* in this, as so many other *Parts* of the Book; and that by Mr. *Baxter's* so *remarking* of it here, he hath not only *contradicted*, but *reproved* himself for all that he hath said of this *kind* elsewhere; as being by this

this *Rule* nothing elſe but *Errata*. And therefore whether he hath not more *cauſe* to be diſpleaſed with himſelf, than to vent ſo much diſpleaſure upon ſuch a cauſleſs Occaſion is *recommended* to himſelf, and to all ſober, diſcerning Chriſtians to judge.

FINIS.
